

April 6th
1898



Zion's Herald



EASTER COMFORT

META E. B. THORNE.

*An angel sat beside the tomb
That day so long ago
When Mary for the Master sought
In Joseph's garden low —
An angel clad in white array,
With shining face, who said
To those sad mourners bowed with
grief, —*

*"Why here among the dead
Seek ye the living? Ye shall see
Your risen Lord in Galilee;
Death cannot hold its Lord."*

*Today, beside each tomb, behold
The same glad angel wait,
Bidding the grief-bowed mourner rise
In faith-born joy elate,
Nor longer seek beneath the sod,
Within the realm of Death,
For one now passed beyond its sway.
"Arise! Be glad!" he saith;
"You, too, your risen Lord shall see,
For earth hath still its Galilee,
Where He shall meet His own."*



E. L. MOORE

Lacking Terminal Facilities

A certain preacher who does not know how to stop when he gets started is described by a witty friend as "lacking terminal facilities." The phrase is a good one, and ought to live. We do not believe in holding down the occupant of the pulpit to a fixed half hour. Some men need more sea-room than that; and some subjects require fuller treatment than can be given to them in such narrow limits; and some occasions call for elaborate discussion and lengthy exhortation. But there is no reason why a congregation should be regularly tormented with sixty minutes of platitudes on every Sunday morning. The art of condensation

is worthy to be carefully cultivated. The preacher who neglects it shows an amazing lack of practical wisdom. — *Christian Advocate* (Nashville).

Talking with God

Three or four elders were in a street-car discussing the closing work, when one of them remarked that the appointments were all "fixed," and while the Bishop had not told them positively what he would do, yet everything was certain. "Don't be too certain of that," remarked another brother, who had been with Bishop Fowler before. "I was in a Conference once with him, and we fixed things all up, after which the Bishop asked

to be allowed to commune with God for a little while. We left him alone with God, and when we came back he had mixed us up so we didn't know a permanent location from a confession of faith. Now, if he gets off to talking with God again he is likely to break that slate of ours into such small pieces that we can't find a piece of it big enough to write our names on." — *Lawrence Journal*.

— Easter is near at hand, and it would be well for our Government in this time of excitement to find a lesson suited to the hour in the command of Jesus to Peter when that zealous but mistaken disciple was so ready to use the sword: "Put up again thy sword into his place; for all that take the sword shall perish with the sword." It is well to have a sword, should occasion require its use; but it should never be rashly drawn or unworthily used. — *Advance*.

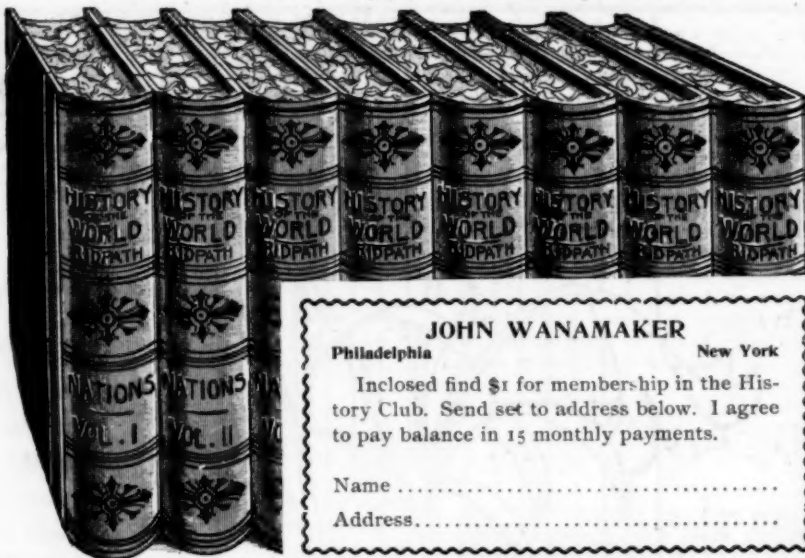
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Zion's Herald

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Zion's Herald

CHARLES PARKHURST, Editor

A. S. WEED, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Bimetallism Again Defeated

The British Government, through its Secretary of State for India, announced, last week, during a debate in Parliament, its repudiation of bimetallism. It will make no further effort to bring about an international agreement; it will not re-open to silver the India mints; it asked for and obtained from the House the appointment of a royal commission to arrange for making gold the standard in India. Even such ardent bimetallic members of the Government as Arthur J. Balfour (the acting premier) and Henry Chaplin (president of the Local Government Board) were unable to modify or delay this important action. England takes her stand for gold. Russia, too, is for gold. So, too, is Japan. So, too, in financial policy at least, is every leading country of the earth. International bimetallism is dead.

Secretary Gage vs. Senator Wolcott

Senator Wolcott, as our readers know, is a champion of bimetallism, and was a member of the commission which was sent abroad to sound foreign Governments in the interest of an international agreement to rehabilitate silver. He was, therefore, very much offended last week, when, in reply to an inquiry from the Senate committee on Post-offices concerning the expediency of creating postal-savings banks, Secretary Gage insisted that the Government ought not to receive such deposits until it is settled what kind of money depositors shall be paid in, the meaning of the word "dollar" being at present ambiguous. This reply touched a sore spot, and was resented. The Secretary's treatment of the case was pronounced "frivolous," and the committee decided to return it to the writer. Sober thinkers will not agree with the Senator or the committee. If a new obligation is to be created by the Government which may surpass in aggregate our immense bonded debt, it is not "frivolous," it is simply sensible, to wait until the monetary standard of the country is determined by some specific action of Congress. The Secretary is clearly justified when he writes: "When the standard of payment can be clearly defined and permanently settled, whether that standard be gold or silver, then the

savings of the humble classes may be, with their consent, taken over by the Government on terms clearly and plainly stated. In my opinion, it cannot, with proper regard to national dignity and a due regard to the trustful public, be done before."

Sheathed Hulls for Our New Battleships

It has been discovered that owing to the foul growth on the bottom of the battleships "Massachusetts," "Iowa," and "Indiana," their official speed record has decreased from sixteen or seventeen knots to about ten — an impairment which, in a possible exigency, might prove serious. Owing to lack of docking facilities, these ships are now being cleaned by divers. To prevent the recurrence of this difficulty in the ships provided for in the pending Naval bill, the chief constructor has decided to sheathe the immersed section of the steel hulls with four-inch plank covered with copper. This is done abroad in the case of recent battleships, and is found to work satisfactorily. It renders frequent docking unnecessary, and enables the ships to maintain the rate of speed with which they are credited.

The Success of the "Bertillon System"

This system of taking special measurements of notorious criminals for subsequent identification, has been adopted in New York, Jersey City, Philadelphia, Chicago, San Francisco, and in various reform institutions, and proves to be cheaper and yet more effective than the old system of "the rogues' gallery." It has been in operation a little over a year in New York, and some 1,500 criminals have been measured. Formerly prisoners were taken to a photographer's; now the pictures are taken at the police headquarters by two sergeants, and a third takes the measurements — effecting a net saving of at least \$1,500. Last year the superintendent of prisons at Albany easily traced forty-nine criminals by means of these measurements and pictures. The Habitual Criminal law in that State gives to these collections an enhanced value.

The Pension Deficiency

Congress has been notified that \$8,070,872 will be required, over and above the \$140,000,000 appropriated, to meet the pension obligations of the Government for the present year. Although it was estimated by Judge Lochren, when Commissioner of Pensions, that the high-water mark of expenditure had been reached, and although Commissioner Evans believed a few months ago that, after the present year, the payments

would rapidly decline, it seems that the roll of original applicants has enlarged so rapidly, and individual pensions have been so numerous increased, that the appropriation must continue to expand for some time to come. The roll was never so large as now. In 1897 it contained 5,500 more names than in 1896. By July, 1898, some 20,000 new names, according to present rate, will have been added. On the last day of last February there were 989,613 names on the list. The roll has been practically doubled since 1890; then the number was 537,944; on July 1 of the present year it will approximate 996,000.

What France has Done for Tunis

She has almost transformed it, according to a recent British consular report. In 1880, when France took charge of this African province, Tunis was bankrupt, and destitute of resources and enterprise. Life and property were insecure. Today all this is changed. The colony is solvent; the revenues regulate the yearly expenditure. Eighteen years ago there was not a decent road in the province; now the principal towns are connected by properly-made highways, and new ones are made every year. Channels have been cut in the harbors so that steamships can lie alongside the quays. The three lighthouses of 1880 have been increased to forty, with ten luminous buoys. Wells have been sunk all over the country, greatly increasing the supply of water; vineyards have been planted; the yearly ravages of locusts have been checked; railroads have been constructed on a large scale; the breed of the domestic animals has been improved; and the old marble quarries of the Romans, abandoned twelve hundred years ago, are being worked. Population has increased. The production of carpets, native tissues, and furniture has been stimulated. Foreign trade has quadrupled. The record is certainly a commendable one.

Does Place of Birth Determine Citizenship?

The Fourteenth Amendment to the Federal Constitution affirms that "all persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the State wherein they reside." This seems plain enough; but for several years a Chinaman, born in San Francisco of Chinese parents, who at the time of his birth were subjects of the Emperor of China, but were permanently residing in this country and carrying on business, has had his rights of citizenship questioned. He has visited China twice, but has never renounced

his allegiance to the United States. The Supreme Court, speaking through Justice Gray, has decided in his favor. "To hold," says the Justice, "that the Fourteenth Amendment excludes from citizenship the children born in the United States of citizens or subjects of other countries, would be to deny citizenship to thousands of persons of English, Scotch, Irish, German, or other European parentage, who have always been considered and treated as citizens of the United States." Justice Gray was supported in his decision, that the sons of Chinese parents born in this country are citizens of this country, by a majority of the Court. Chief Justice Fuller, however, and Justice Harlan dissented vigorously from the view taken by their associates.

Shendy Captured

Shendy is opposite Metemneh on the Nile. It is about half way between Berber, where the Anglo Egyptian force has its base of operations, and the Dervish stronghold Omdurman (near Khartoum). It was fortified and garrisoned. The attack was in the nature of a surprise. The gunboats, with troops on board, ascended the river (from the mouth of the Atbara), and caught the enemy at a disadvantage, the main body of the Dervishes stationed there having left the place to operate against Gen. Kitchener's force. They never dreamed of this attack in their rear and the loss of their base of supplies. Shendy contained large quantities of grain, ammunition and cattle; also some 600 slaves. The latter were liberated; the stores were seized, and the defences were destroyed. About 180 Dervishes were killed and many wounded. The attacking party did not lose a man. This loss of stores will compel the Dervishes to fight at once, or else fall back on Omdurman. Later intelligence contains the news that a reconnoitering party of Anglo Egyptian troops found the Dervishes intrenched in force some eighteen miles from Atbara. The enemy must be dislodged from this point before further advance is made up the Nile.

A Successful Heat Motor

Every one knows how great is the waste of energy even in the improved steam engine. Notwithstanding multiple expansions, and new ideas in condensers, cut-off, etc., only from 12 to 14 per cent. of the energy stored in the coal is utilized; the rest is lost. When, as a new step, the steam boiler was abolished, and the fuel (either gas or oil) was introduced into the cylinder, compressed by the return stroke, and ignited (exploded), giving an initial pressure much higher than in a steam cylinder, an important economic step was taken; these internal combustion motors utilize nearly 20 per cent. of the energy stored in the fuel. A German has carried economy still further by inventing a thermic motor in which an efficiency of 34.7 has been realized. It is known, from its inventor's name, as the Diesel Motor. In this piece of mechanism the fuel in the cylinder is not exploded by a jet, hot tube, or electric spark — this is dispensed with. Air compressed to about forty

atmospheres has a temperature sufficient to ignite the fuel. By introducing into the cylinder this compressed air from an outside reservoir, at the same time gradually introducing the kerosene, the latter is burned steadily during the stroke of the piston. Combustion is perfect. The cylinder is kept cool by a water jacket. The motor is always ready to be started, the interior is never foul, and the power is regulated by the fuel injector. These motors are being used in Bavaria.

An American Project Wins at Ottawa

A bitter railroad fight was on before the Railway Committee of the House of Commons at Ottawa last week, over a bill granting a charter to President Corbin, of the Spokane Falls and Northern and Nelson and Fort Sheppard railways, to extend his lines into British Columbia — into the region known as the Kettle River Valley, or the Boundary country. It lies west of the Columbia River, and is believed to be the richest mining region in that section. It is also heavily wooded, and is reputed to be "the hunters' paradise." The granting of the charter was stoutly opposed by the Canadian Pacific road, whose president conducted the fight for the monopoly in person, and warned the committee that, if they yielded, they would divert to American competitors a trade that would be worth within the next ten years not less than \$100,000,000. Mr. Corbin contended, in reply, that there was room for both roads, that he asked for no subsidy, and that the people of the Boundary country favored his application. He was also strongly supported by the Grand Trunk influence, which has an eye on British Columbia traffic. The committee, by a narrow majority, voted to report in favor of granting the charter to the American applicant.

The Present Crisis

The tidings, last week, that Spain's reply to the proposals of this country were not satisfactory, and that the President, despairing of the success of his policy, would throw upon Congress the responsibility of action, produced a popular impression that war was not only imminent, but inevitable. The increased activity of military and naval preparations, the sudden secrecy imposed upon the officials at Washington, the frequent cabinet meetings and conferences at the White House with leading Congressmen, all seemed to point in but one way, and to confirm the impression that peace with honor was no longer possible. It was taken for granted that President McKinley insisted, in his negotiations with Spain, that the further control of Cuba by that power was intolerable, and that unless she retired at once and turned the island over to the insurgents, this Government would forcibly intervene and recognize them as an independent power. It was expected, of course, that Spain would prefer to fight rather than yield to this demand and threat. It is now apparent that these extreme measures have not been even discussed, outside the newspapers. The President's Message will not be given to Congress until after this paper goes to press. Enough is known, however, to

warrant the belief that the demands made by this Government are sufficiently moderate and just for Spain to accept without loss of honor, and are of a character that will commend themselves to the American people when they recover from the present excitement and see things in their sober light. Orders have already been given by Spain to release the reconcentrados, return them to their homes, and make provision for their immediate needs. Aid from this country will be welcomed. This removes one very serious cause for complaint. The Autonomist Government is laboring to bring about an armistice with the insurgents. If the war ceases, another cause of complaint will be removed. The detention of the Spanish flotilla at the Cape de Verde Islands immensely helps the situation — practically postpones the exigency. If Congress can be held in check a little longer, the President's noble effort to exhaust every peaceable method of restoring peace and justice to Cuba and preserving peace with Spain may be rewarded with success. For this, all will devoutly pray.

Purchase of the Danish Islands again Proposed

Over thirty years ago a treaty was arranged by Secretary Seward for the purchase from Denmark of the islands of St. Thomas and St. John, at a cost of \$7,500,000 — about the same price that was paid for Alaska. The treaty was killed in the Senate. Negotiations for their transfer to us were subsequently opened by Secretary Foster (in 1892), and later by Secretary Olney, but the scheme did not find favor. President Cleveland vigorously opposed it. Last week Senator Lodge, of the committee on Foreign Relations, reported a bill (but subsequently withdrew it temporarily), providing for the purchase of St. Croix, St. Thomas, and St. John, "or any of them," for a naval and coaling station, and appropriating \$5,000,000 for the purpose, that being the round sum for which, it is understood, Denmark is ready to cede these islands without delay. Their sale will relieve their present owner of a property which costs "more than its keep," the annual deficit averaging \$125,000. Their proximity to Porto Rico (St. Thomas is but thirty-eight miles away) make them strategically of high value in the present complication with Spain. This country would not permit their sale to any other Power. Intrinsically the islands would probably be worth the price named. St. Croix contains eighty-one square miles and a population of 19,683. St. Thomas is about thirteen miles long by four wide, has a splendid harbor, and a population of 12,000. St. John is much smaller, about half as large as St. Croix, and its population numbers 915. The opponents to the proposed purchase base their arguments on the inexpediency of needless territorial acquisition, especially of outlying islands one thousand miles away; the responsibility of caring for an alien population; and the cost of fortifying and maintaining the new possession. Its advocates insist that the control of these islands would be of inestimable advantage in case of war with Spain, and that the Administration desires to possess them. When the proposal was first made, the people of the islands almost unanimously voted for annexation to this country.

THE CHRISTIAN VIEW OF DEATH

UNTIL Christianity came, there was no place in any of the religions of the world for death. Here was this great, this significant, this awful reality, recognized, to be sure, but unexplained in the message of any pagan religion to humanity. Or, if an explanation were attempted, it was such a hopeless, fatuous, illusory, and unsatisfying one that the human heart felt compelled to reject it. The philosophies and religions of the ancient world beat helplessly against that stern reality of death, and fell back broken and confused. There seemed no other way than to count it as the great, the final mystery, beyond which lay either nothing, the eternal blank of personal annihilation, or else such a shadowy, wailing, reminiscent existence as were infinitely worse than ceasing to be.

To this incompleteness of revelation, to this utter perplexity of thought, came Christianity with its marvelous, its soul-convincing, its ineffably sweet and beautiful conception of the place of death in the Divine plan. As if a veil had been suddenly snatched away from a clear-shining light, mankind saw in the twinkling of an eye the revealed mystery of death. How indubitable, how all-sufficient, how penetratingly glad and glorious, was the revelation! There must have been many a soul that said to itself then, "Why has it never come to me before that this might be the meaning of death? — an explanation so simple, so reasonable, so perfectly in accord with my own consciousness and inward conviction? Strange that no one in the world, until this Revealer came, thought of death as the gateway to a grander and sweeter and nobler existence, for which this life simply serves as a preparation."

And indeed it would seem strange, if one did not remember that all great revelations and discoveries bear, as if it were a divine stamp of genuineness, the sanction of simplicity. Every one, when disclosed, seems the first thing the puzzled mind, the bewildered soul, should have hit upon in its searching — and yet it is always the last!

The Christian explanation of death was the final, the all-sufficient explanation. After that blindingly glorious Easter revelation the world searched and sorrowed no more for light! Light was all about it, and within it, and above it. There was no more room for darkness anywhere — not a corner of the universe where a shadow of that age-long mystery could lurk.

No wonder the dominance of that new religion in the world was assured from the hour when Christ rose from the grave. This was the one supreme knowledge for which humanity had been longing since the days of the patriarchs — the knowledge that personal consciousness, that the essential life of man, did not end with the grave, but bridged it like a thread of light. Since the dawn of that memorable Easter morning on the hills about Jerusalem, the light that then came into the troubled soul of humanity has not ceased to spread throughout the waiting world, nor will it cease until its message of joy has shined into every human soul, and all hearts and all

voices shall join in swelling the universal Easter hymn.

TO ALL WHO HAVE SUFFERED

NEVER does the Easter significance of death attain sweeter and more touching emphasis than when a soul that has been darkened by loss of reason, or utterly crushed and broken by continuous affliction, passes through that glad gate into the morning-land of God. Here is one to whom death cannot seem otherwise than the blessed, delivering, exalting angel that he is. Here is a soul that must know, in the moment of its passing, the fullness of that ecstasy that possessed the early Christian martyrs, with their new-born, vivid, exultant conception of physical dissolution as the condition of immediate entrance upon joy ineffable and eternal. Think of it — the glory, the peace, the rapture of translation from such darkness to such light! We cannot but feel that, even to the soul whose reason has been darkened up to the very last, there does come a moment, as the moorings of the soul are being cast off, when the glory of the impending change catches and irradiates the consciousness. The passing spirit gets a swift foretaste of the joy awaiting it.

And surely by the bedside of pitiable suffering and sorrow one is moved to an unspeakable gladness for the soul that is going to its recompense and its reward. We cannot explain why that unfortunate one has been so bowed to the earth by trouble and suffering; why chain has been piled upon chain, till the fragile limbs, by the very weight of their bonds, lie crushed in the dust. But we do know that now there is infinite joy at the door, perfect release from every burden, shining reward for every trial. We hear the step of him who comes to strike off the chains; and oh! what thankfulness is ours that God has provided such a deliverer!

Blessed beyond conception is the Easter message to those who have suffered unto death and to those whose love follows them. What an awful mockery, what a fiendish, inexplicable curse, life would be, if the soul should come thus to its end and find no open doorway into the life beyond, with the risen Saviour standing there to welcome it! Ah! the joyful tenderness, the infinite significance of those pierced hands outstretched to the sufferers of life! — to the captives, for whom this present existence has been but a darksome prison; to the weary, who have never for a moment straightened up under their grievous load; to the pain-haunted, for whom each morning has brought only the fresh thrusting of remorseless knives; to the bereaved, for whom life's undertone has been always and only, —

"Break, break, break"

On thy cold gray stones, O sea!"

And,

"Oh, for the touch of a vanished hand,

And the sound of a voice that is still!"

To the sufferers by bereavement especially does the message of Easter bring joy beyond words, in the hour of their own deliverance. To be lifted up forever out of the shadow of sorrow; to enter the morning-land with the wel-

coming Saviour; to clasp to one's bosom the dear ones who have gone before, sure that nevermore shall there be any separation or any tears — ah! will not this be joy enough, when we, too, shall rise from the death of the body and join that glorious reunion of redeemed spirits?

A Very Gracious Acknowledgment and Request

THE editor is in receipt of the following very significant note of acknowledgment and request: —

Boston, March 28, 1898.

EDITOR ZION'S HERALD: The cabinets of the Boston North, East and South Districts, and of Boston Circuit Epworth League, this evening, in a union conference, after a frank and free discussion of your recent editorial on "How Far is the Epworth League Responsible?" by vote (I think unanimous) directed the secretary, —

1. To sincerely thank you for your kindly criticisms, feeling sure that they were given in love for our young people and meant for our good.

2. To ask that, in the near future, you will still further indicate to us how we may best remedy whatever faults exist in the Epworth League, and how we may come to our highest efficiency for Christ and the church.

W. H. LINCOLN, Sec.

That the purpose of the editor, in writing the editorial referred to, should be so promptly and accurately discerned and so frankly and heartily acknowledged, is exceedingly gratifying. We shall be happy to comply with the above request, at an early date. We repeat, however, what we said last week — and the above communication amply justifies the prophecy then made — that those in charge of the League will doubtless address themselves to the correction of any faults or imperfections that may inhere in the organization.

Our Conference Sessions

THE annual session of the first of our patronizing Conferences opens with the New England Conference at Worcester, on Wednesday of this week, Bishop Newman presiding. There are many and peculiar reasons why the session of this Conference, as well as of the other five, should be a season of special comfort, joy and spiritual upbuilding. The preachers come to Conference from a year of unusual trial, perplexity and burden-bearing. The long-continued hard times have compelled churches to reduce current expenses, and many ministers are thereby unexpectedly facing a change of pastorate and the discomfort of moving. There are special reasons, therefore, why the ministers should find the fellowship of the week in which they are to be together sympathetic, tender and comforting. The Great Apostle's exhortation to his Philippiian brethren is very pertinent: "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves." No relation except that of the family should be so close, sacred and helpful as that of Methodist ministers. Let no ungracious word, no unkind intimation, disturb this week of fellowship. Let the spirit of charity and brotherly affection so abound that those who behold us shall be constrained to say, as in that olden time: "Behold how these brethren love one another!" Make a large place especially for the superannuates, and may "these worthies" be made to feel that the church, through its younger ministry, holds them in reverent affection.

There is special need that the sessions of the Conference should be profoundly spiritual and evangelistic. Shall we not come to —

gether with renewed aspirations after the deep things of God? And is there not something radically at fault if, after a week's closest intercourse, ministers return to their churches spiritually depleted and exhausted? Shall not the Conference prayer-meeting be resuscitated and made a mount of transfiguration? What say you, reader? Fire kindles fire. Bring the burning embers together, and in a common flame there shall be fervid heat, illumination, and transforming and transfiguring glory.

"Oh, that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire,
And make the mountains flow!

"Oh, that it now from heaven might fall,
And all my sins consume!
Come, Holy Ghost, for Thee I call!
Spirit of burning, come!

"Refining fire, go through my heart;
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole."

And shall there not be a distinct purpose to keep all public deliberations and discussions upon an exalted and dignified level alike honoring to the ministry and to our common Methodism? Let no encouragement be given to any person to exploit publicly some matter of interest or deep concern that should be considered only in the privacy of the proper committee. Too frequently in these late years the sessions of Annual Conferences have been brought prominently before the general public by some sensational effervescence that should never have occurred. If every member of the Conference will feel—as he should—that he has not only his brother's reputation, but that of his church, in his keeping, and will determine to exercise a wise prudence and self-restraint, all things will be "done decently and in order." Thus our Conference sessions will not only be a great comfort and joy to the ministry, but a signal help and honor to the church!

PERSONALS

—Rev. Moses Hill, of Kalamazoo, Mich., left most of his property, valued at \$40,000, to the Church Extension Society.

—Mrs. Cranston, wife of the Bishop, is president of Columbia River Branch of the Woman's Foreign Missionary Society.

—Bishop and Mrs. J. C. Hartsell arrived in New York last week. He visited the New York and other Conferences and was received with much favor.

—An excellent portrait of Dean Buell of the School of Theology ornaments the cover of last week's *Central Christian Advocate*, and the editor presents elsewhere an appreciative sketch of him.

—At the suggestion of Rev. Dr. W. A. Quayle the ministers of Kansas City are bringing pressure to bear on the city council to induce them to forbid theatrical entertainments and base-ball games on Sunday.

—Last Sunday, Rev. Dr. Henry M. Field, editor of the *New York Evangelist*, and Rev. Dr. Edward Everett Hale, of this city, became "veterans of '76," for on that day they celebrated their seventy-sixth birthday.

—April 1, Bi-marok observed the 83d anniversary of his birth. He was in excellent spirits and walked with the aid of a gold-handled stick, the gift of Emperor William. At dinner he called for cheers for the Emperor.

—Rev. F. H. Spear, of East Glastonbury, Conn., writes: "Anson Treat of this place has been a class-leader of this one church for more than fifty years. Like all good leaders he has been a subscriber for *ZION'S HERALD* all this time, and has never been

once in arrears. Many of those who have served the church here as pastor remember him with pleasure, and will be pleased to know that he is still able to be about the Lord's business."

—Rev. Wesley C. Haskell, son of the late Rev. C. L. Haskell, of the East Maine Conference, is considering a call to the Congregational Church at Peoria, Ill. He has been connected with that denomination for several years.

—Dr. Charles M. Stuart will preach the baccalaureate sermon before the faculty and students of Garrett Biblical Institute, May 22, and Dr. W. T. Davison, of England, will preach the annual Commencement sermon at the same institution.

—Rev. Ralph Gillam, of Medford, has recently been in Chicago helping Mr. Moody in overflow meetings. This excellent evangelist, who has aided many of our ministers with much satisfaction, has a few open dates for the spring and summer months.

—This pathetic sentence appears in a communication received from Rev. John Collins, of Somersworth, N. H.: "I cannot go to Conference this year, as my wife needs me every hour. This will be my first absence from Conference in forty one years."

—The *Central Christian Advocate* observes: "Rev. Dr. E. L. Thorpe, the new pastor of First Church, Topeka, was welcomed on his opening Sunday by overflowing congregations, Bishop Vincent being present to give him greeting and help in the introductory services."

—Rev. Charles H. Snedeker, of the New York Conference, has resigned from the ministry and membership in the Methodist Episcopal Church and joined the Protestant Episcopal Church. He goes to St. Bartholomew's parish-house, New York city, and will be one of the assistants to Rev. Dr. David H. Greer, rector of St. Bartholomew's Church.

—Rev. and Mrs. Robert Hoskins, who sailed from Boston for India, Nov. 11, on the steamer "Canada," had a very pleasant and comfortable voyage, spending a week in London and arriving in Bombay on Christmas Day. They are again assigned to their former charge at Cawnpore, and have resumed their missionary labors with increased strength and zeal after their much-needed rest.

—Mr. M. S. Reade, of Seekonk, died very suddenly, March 21, of apoplexy. He was for many years an official member of our church in Dighton, and was much respected in the community. He leaves a wife and four children—Mrs. J. H. Thompson, wife of the pastor of the Highlandville Church; C. M. Reade, a lawyer of this city; Fred H., of Seekonk; and William A., of Cleveland, Ohio.

—Rev. Dr. William Macaffee, of Columbus, Ohio, will succeed Rev. Dr. Frank M. Bristol as pastor at Evanston. He will probably not occupy the pulpit until Oct. 1, when he will have completed his five-year pastoral term at Broad Street, Columbus. Dr. Macaffee is of Scotch-Irish birth, and is about forty-five years of age. He was graduated from Dublin University, and came to the United States about twelve years ago.

—Rev. H. W. Norton, presiding elder of Bucksport District, writes under date of March 28: "A few days ago I called upon Rev. B. M. Mitchell at the home of his daughter, Mrs. Osgood, in Calais, where Mr. Mitchell is made very comfortable, and where everything possible is done for his comfort and enjoyment. He was in good spirits, though gradually failing. When I asked him what word he had for his many friends, he replied: 'Tell them all that I'm waiting and demonstrating the power of grace; the

anchor holds, and heaven is just ahead.' Mr. Mitchell was 88 years old on March 20, and he has read *ZION'S HERALD* since its first issue, and for fifty-six years has been a subscriber for it. He says: 'It never suited me better than now.'"

—Bishop Foss and Dr. J. F. Goucher are expected to reach home about the middle of April.

—Bishop Thoburn, in accordance with a plan he made some time ago, sailed from Bombay for England, March 28.

—W. H. Miller, of the First Church, Union Square, Somerville, paid his subscription to *ZION'S HERALD* last week for the 531 year. He first subscribed for the paper at South Boston.

—Prof. Solon I. Bailey, of the Harvard Observatory, Arequipa, Peru, Mrs. Bailey and their son Irving, have arrived in this city, where they will remain for several months.

—Rev. S. M. Dunton, one of the honored superannuates of the East Maine Conference, died at his home in Lincolnville, March 14. The funeral was attended by the pastor, the presiding elder, and Chaplain Plumer.

—Rev. R. P. Walker, of Faulkner Church, Malden, is so impressed with the necessity of circulating the church paper, that he makes a special effort to that end, securing eight new subscribers to *ZION'S HERALD*.

—The *Northwestern Christian Advocate* observes: "A leading divine in our church has said that the General Missionary Society will never succeed to the extent it should until Miss Clara Cushman is elected one of the corresponding secretaries."

—Rev. I. H. Correll, D. D., who is to speak at the New England Conference missionary anniversary at Worcester next Sunday night, went out to Japan with the first band of Methodist missionaries twenty-five years ago, and is every way qualified to tell the story of that interesting work. He has very high testimonials from the best judges as to his excellence as a speaker.

—Rev. Henry B. Schwartz, who has been connected with the Japan Mission for five years, but who was obliged to return to this country on account of the illness of his wife, has been re-transferred to the New England Conference and will receive an appointment at the present session. Mr. Schwartz and family arrived in this city last week. When appointed to the mission work he was stationed at Washington St., Newburyport.

—We learn from the *Central* that Rev. Dr. C. P. Masden, who has been forced, by the effects of the altitude of Colorado Springs, where he has had a remarkably successful year at First Church, to seek a lower region, has been transferred to Grand Avenue, Milwaukee, taking the place in that pulpit of Rev. Wesley A. Hunsberger, who goes to First Church, Asbury Park, N. J. Rev. W. A. Allen, from the latter point, has been stationed at Colorado Springs.

—The editor called, last Sunday afternoon, upon Dr. Mark Trafton, who resides at 20 Chester St., West Somerville. He is in very comfortable health and was cheery and happy. Speaking of the session of the New England Conference, he said: "I am not able to go, but tell my brethren that I love them and rejoice that I have been a Methodist minister with them." It is sixty-eight years since Bishop Soule gave him his first appointment as a traveling preacher. The appointment, as it was read, stood: "Rumford and Bethel, William F. Farrington, Orin Bent, Mark Trafton." It was a circuit sixty miles in length, each appointee preaching five times a week. Dr. Trafton received ten dollars for his year's services, beside his board. When transferred from the Maine to the New England Conference, he was stationed at Bennet St. Church, Boston.

BRIEFLETS

Bishop Warren, who commenced his series of brilliant letters in our columns with the title, "Seeking the Southern Cross," fittingly changes in this issue to, "Seeing the Southern Cross."

The New York Conference at its session last week voted 118 in favor of the Rock River Conference resolution for equal lay representation, to 80 against it. The Newark Conference cast a vote of 156 for, to 29 against it; the New Jersey Conference 110 for, to 65 against; and the New York East Conference 196 for, to 35 against.

Bishop Mallieau, in his address to the candidates for full admission to the New York East Conference, is reported to have said: "Don't spend much time in the New York Preachers' Meeting, where you will gossip over ecclesiastical appointments. Do not go there more often than every six or eight weeks. The less log-rolling and wire-pulling you do, the better. Rather go to Prospect Park on Monday mornings. It is one of the most beautiful spots on the earth." If this be the Bishop's estimate of the value of the ordinary Monday Preachers' Meeting, we find ourselves in quite hearty agreement with him.

Rev. Dr. Theodore L. Cuyler, of Brooklyn, has sent to President McKinley the following letter:—

Brooklyn, March 30, 1896.

The Hon. William McKinley.

Dear Mr. President: God bless you and give you both grace and grit to stand firm for the nation's honor and the nation's peace, while hot-headed men are rushing up into the pilot-house and trying to get their hands on the "wheel!"

The intelligence, the business interests and the conscience of the land are with you.

Yours most heartily,

THEODORE L. CUYLER.

If there were any reasonable assurance that this nation is prepared for the shock and test of a naval conflict with Spain, then the manifestation of this "war delirium," as the *Transcript* of this city so fittingly terms it, would not seem so rash and suicidal. But the simple fact seems to be, so far as we are able to learn, that this nation is not yet prepared to cope on the sea with Spain or any other great naval power. Are we, then, to be forced by this frenzy for war into another "Bull Run" disaster? It looks very much like it unless the wiser judgment of the President is to prevail. It is entirely natural that our people should sympathize with the struggle for Cuban independence, and it is more than humanitarian — it is Christian — to desire to put an end to suffering and starvation upon the island; but if, because of our as yet inadequate naval force, we are unable to force Spain to yield to reasonable demands, would it not be much wiser, for the present at least, to modify this heated eagerness for war?

In the report of the proceedings of the New York Conference for March 31 which appeared in the *New York Tribune*, Rev. Dr. J. W. Hamilton, secretary of the Freedmen's Aid and Southern Education Society, is reported to have said that "he believed the colored man was better off before the war than since." We have no doubt of the truth of Dr. Hamilton's statement, and the reason is apparent to any thoughtful person. The Negro during the years that he was a slave was the valued property of his owner; he received, therefore, from his master a certain natural interest and protecting care. But when made free the white man no longer had even a selfish concern for the Negro. Thus the great mass of the colored race have been left to shift and drift for themselves. Degraded and beggared by generations of slavery and possessed of a liberty which they

were unable to use wisely, it is not surprising that they have gone from bad to worse. This does not mean that it would have been better for them to have remained in slavery; it only means that the true condition of this people should now be fully and frankly revealed in order that the help and service needed to educate and elevate them may be generously rendered. But in this connection the editor cannot fail to recall the fact that when, having returned from a visit to the Southland, he made a similar statement to that attributed to Dr. Hamilton, he was severely criticised by the ardent friends of the Negro in New England.

If the statement made in an exchange is correct, the Methodist Episcopal Church, South, made a net gain last year of 37,272. With a membership about half as large as the Methodist Episcopal Church, its gain is nearly twice as much. Will some one please explain the difference?

Rev. Julius Robinson, of West Boylston, writes: "That picture of the baptism of Christ referred to by Dr. Lyman Abbott as found in the Catacombs, is copied in the January *Bibliotheca Sacra*. It is there given, among others, in a finely illustrated article on the 'Archæology of Baptism,' by Professor Howard Osgood. The *HERALD* quoted from *The Outlook* Dr. Abbott's hypothesis, or rather surmise; but Professor Osgood elaborates a positive theory. No one interested in pictures from the Catacombs, or other early representations of baptism, should stop short of consulting this notable article in the *Bibliotheca Sacra*."

If faith were perfect, we should live all the time in the immediate presence of God. For it is only unbelief that keeps Him far away, and brings between Him and us the separating clouds. If faith were perfect, we should have no anxieties, for the Divine promises which make provision for our wants would be accepted as they stand and at their full value. If faith were perfect, we should rejoice in tribulation, seeing the Father's hand of love inflicting a blow designed to make us better. If faith were perfect, our restlessness would be quieted, our lives uplifted, our souls ennobled, our hearts filled with happiness. If faith were perfect, doubts, fears, and all other sins would be done away, and we should enjoy the clear, unclouded sunlight of the continuous favor of the Almighty. Is it not worth while? Let faith be diligently cultivated, for even where absolute perfection is not reached, there may be an ever-increasing approximation to this completeness, and the blessings will strictly correspond.

We have been moved to say much of late concerning a deeply grounded apprehension that the Methodist Episcopal Church is trying to climb up into the kingdom of Christ by some other way than the one so clearly marked out in its peculiar history — the way of an ardent and concentrated evangelism. In reading the address delivered at the dedication of the Wesley House, London, by Hugh Price Hughes — an event described at length in a recent issue — we find in the following paragraph a forceful confirmation of our own convictions. He says: "No legislative improvements, no amount of education, can compensate any man for the absence of that great work of God in his own heart by which he becomes a new creature; and it is because I am so conscious that this is the very and only foundation upon which it is possible for us to build, that I am alarmed when I hear mutterings and phrases about dearth of conversions. I heard a very distinguished man say some time ago that conversion is a lost art. God forbid! There is nothing that we Methodists need so much as many more conversions. The best way to

edify a saint is to convert a sinner; and may God grant to us again in larger measure than ever the power which was the secret of John Wesley's own ministry." In connection with the present special emphasis put upon edification, education, and enlargement for the Christian disciple, we call particular attention to Mr. Hughes' statement: "The best way to edify a saint is to convert a sinner."

The importance of self-communion is little understood by most. We are not sufficiently acquainted with ourselves. We perhaps do not desire to know the exact truth about our inmost character. We prefer to be deceived. But it certainly is not wise. It is the cause of many wrecked lives, many careers that have come to naught. Is half an hour a day spent in the silence of one's own chamber too much? Then begin with half an hour a week. Even that will work wondrous transformations. "Enter into thy closet and shut thy door." Examine the plan of your life. Ask if you are doing the best for yourself, making the highest use of your powers, getting the utmost out of them, securing the largest returns for the outlay of time and thought and strength. Such questionings are most wholesome. Indeed, they are indispensable to a sound, sober, sensible course of existence. Commune with thine own heart a while, then thou wilt commune with God, and so be brought into likeness as well as fellowship with Him.

N. E. Deaconess Home and Training School

THIS is the corporate name. Do not forget this when you make your will. The time limit for purchasing the land for the new Hospital building has expired, but an opportunity to secure it still remains. When \$5,000 is subscribed, the agreement to purchase will be signed. Last week \$2,012 was reported. This week the following sums are gratefully acknowledged: A. F. Estabrook, \$25; Mrs. D., \$50; Mrs. Alnsworth, \$1; R. B. Brigham, \$10; Mrs. L. T. Jette, \$50; Rev. Seth Cary, \$5; Miss E. A. Gordon, \$5; Marcus Wright, Me., \$2; Friend, \$1; Rev. R. Povey, \$1; Mr. W. B. Cutter, \$1; J. P. Hudson, N. Y., \$1; M. A. B., \$2; J. L., \$100; Friends, \$25; C. E. Miett, \$2; total to date, \$2,293. Send at once as much as you can to the treasurer, Mrs. J. W. Cushing, 1577 Beacon St., Brookline.

A Notable Address to Methodists

WITH all classes, liberal no less than conservative, Dr. W. Robertson Nicoll, of London, England, occupies an almost unrivaled position as a leader of Christian thought. He is an author of note, and editor of the *British Weekly* and of other standard religious publications. The distinguished consideration shown him by scholarly and literary circles in his visit to this country last summer is recalled. He it was who first persuaded "Ian Maclaren" to use his unrivaled pen, and he is a bosom friend of the author of "A Widow in Thrums." Upon the platform and in the pulpit he speaks as one having authority. He is particularly catholic and fraternal with all religious bodies, though himself an English Congregationalist. On Jan. 13 he delivered the address at the opening of the Manchester Primitive Methodist College Settlement, Whitechapel, London, which is published in full in the *British Weekly* of Jan. 20. He uses this question as a title, the real pertinency of which we are unable to see: "Should the Gospel be Preached to Every Creature?" A better caption would be, the keynote of evangelism, or the secret of an effective ministry. In his introduction he concedes the fact that there are large classes of professedly religious people who believe that the Gospel has lost its power. And he

continues: "Others are of opinion that in certain stages of culture the direct preaching of the Gospel is useless. A truer and larger culture must uproot the old errors and prepare the soil for the hopeful sowing of the seed. There are missionaries to the heathen, for example, who devote themselves to teaching and to the work of civilization for whom the preaching of the evangel is in the meantime a secondary occupation, if indeed it is an occupation at all. There are settlements under the auspices of evangelical churches where the evening of the Lord's day is systematically devoted to lectures on secular subjects, lectures delivered often by persons who reject Christianity. It is said in explanation of this that people will come more readily to hear addresses, say, about Robert Browning than to hear about Jesus Christ. The Gospel in the meantime is a failure. Some of those who are thus minded do not regard the Gospel as a permanent failure. They have merely come to terms with the lowered environment. They think that there is a kind of interregnum during which it cannot be preached, but that the time will come when it may be used again effectively."

He then proceeds affirmatively to show the error in such assumptions, and with wonderful clearness and cogency to mark the distinction between the mere delivery of addresses and the essential preaching of the Gospel of Christ. Rarely have we read anything more discriminative, logical and important. He says: "Let me recall the cardinal and mighty difference between addresses and sermons, between essays on literary and social themes, and the preaching of the Gospel of Christ. It is not so much that one subject is nobler than all others, as one Name is above every name. It is not so much that one set of truths carries us infinitely further into the heart of things than another. There is no power in the Christian Gospel, however fully and correctly declared, to change the heart. The difference is this: that when we preach the Gospel we may, if we will, have bestowed upon us the power of the Holy Ghost. The Christian pulpit is no solitude if the Holy Ghost be there. But the Holy Spirit has only one subject. There is only one theme on which He will illuminate the mind of the preacher and the mind of the hearer. He takes of the things of Christ and shows them unto us. When we receive of the things of Christ and declare them, He is near us and He works with us. Then it is, and only then, that the centre of the life of man is broken into; then it is, and then only, that the heart is supernaturally changed. If the Christian teacher speaks of the things of man, though even the greatest among men, if he speaks of Plato, if he speaks of Shakespeare, he speaks alone. What he may accomplish depends on his own wisdom and his own eloquence. But for the purposes of the Christian ministry eloquence by itself is nothing, learning by itself is nothing, fidelity to the form of sound words is nothing, the most passionate and fervid belief in the truth is nothing, the most earnest desire to do good is nothing. All these things will fail unless the Holy Ghost is sent down from heaven, unless we have His presence and His power in the declaration of the truth. In a certain sense we may be doing Christian work when we communicate useful information, when we help people to spend their evenings pleasantly in listening to interesting speeches. But the supreme and characteristic work of the Christian ministry is never done without the direct co-operation of the Holy Ghost, who has but one theme—He takes of the things of Christ."

The distinction which Dr. Nicoll so lucidly and convincingly makes shows unquestionably why so much so-called preaching in this age falls powerless from the lips of the preacher. Christ is neither preached nor

magnified by them, nor is there any looking for help from the Holy Ghost nor reliance upon Him. And in the same light we see why so frequently men of little native ability and cultivation are remarkably effective preachers. Dr. Nicoll himself very forcefully calls attention to this fact. He says: "It is necessary that the preacher should be able to speak to put his message into some form, but it is not necessary that he should be learned or eloquent or wise with a secular wisdom. What is necessary is that he should know that he has been delivered from this present evil world, and translated into the kingdom of God's dear Son. What is necessary is that he should preach the glory of saving love in the power of the Holy Spirit, who has revealed it to his own heart. Beyond that nothing is necessary; in fact, the secret of Gospel victories has seldom been in the obvious natural qualifications of the preacher. The conversion of souls has very often been transparently a supernatural work, that is, the Divine Agent has seemed to care very little for the form of the instruction He used, provided only that instruction was surrendered to His power. It follows that in any company and to any class of men the Gospel may be the power of God unto salvation, if it is preached with the Holy Ghost sent down from heaven, no matter how unlearned the preacher is, no matter how remote from the vocabulary and the methods that may characterize contemporary thought."

Living Again

WITH a mingled feeling of tenderness, pathos and inspiration quite indescribable, we have examined the volume of "Sermons and Addresses," by William Nast Brodbeck, D. D., just issued by Eaton & Mains of New York. The lifelike portrait of our friend which embellishes the volume is the very one which appeared on the first page of ZION'S HERALD in the issue in which his decease was announced, and is to the family and to his closest friends the most acceptable of the many which have appeared in the public press since his death. The volume contains an admirable introduction by Bishop Mallalen, a characteristic personal tribute by Bishop Foster, and a biographical sketch by Rev. Henry Tuckley, D. D. The whole has been edited and carried through the press by Rev. Charles L. Goodell, of Brooklyn. The biographical sketch by Dr. Tuckley, covering 80 pages, is written with marked tenderness and discrimination. No one can read it in these Easter days without meeting again the great, lion-hearted, devout and affectionate Dr. Brodbeck. This is the way the sketch opens: "William Nast Brodbeck was a striking figure. In almost any company he attracted attention. His features were strong and distinguished. His physique was sturdy, his bearing dignified, his manner affable, his presence altogether impressive. To an air of importance there was always added the charm of geniality. His carriage was upright, his step firm. He moved like a man of power, and he looked like a good man, full of good nature. On the streets he was always noticed. He easily held the attention of those in his immediate company, and to those who looked on he would generally seem the chief personage in that company. Whatever he did was done in a manner that made it seem important. He was an ornament to any platform. Did he only announce a hymn? That hymn, as a result, became a feature of interest. Did he pray? It was no perfunctory utterance, and the meeting was thereafter distinctly more religious. Did he speak? All felt that a good cause had been strengthened, even if there was nothing brilliant in his language." Dr. Tuckley then proceeds to tell the story of that life from its beginning in

the humble home of a German Methodist minister until it ceased the other day in the parsonage of Trinity Church, Charlestown. Some of the sacred scenes in that delightful Christian home, especially connected with his decision to accept the urgent invitation of the First Church, Baltimore, and the conversations with Edith in the lucid moments of the last days of his illness, are very impressive and touching. No minister can read this sketch, so perfect in conception and expression, without being strangely moved with the desire to live a more holy and useful life.

Thus Dr. Brodbeck, in this volume, shall have his Easter, not only on high, but upon the earth and in many hearts.

There are twelve sermons and addresses, including: "The Marks of the Lord Jesus," "Israel's Demand for a King," "For What does the Methodist Episcopal Church Stand?" "Preparation for a Revival," "Methodism and the Unsaved Multitudes," "Origin and Work of the Epworth League," "The Fidelity of our Young People to their Doctrinal Inheritance," "Importance of the Deaconess Work," "Perils Threatening our American Homes," "The First Christian Church," "The Glorious Gospel of Christ," "Twenty-five Years in the Christian Ministry." "The Glorious Gospel of Christ" is the first sermon that Dr. Brodbeck ever preached. "Twenty-five Years in the Ministry" is very fittingly made the closing chapter of the book. In it he summarizes his life-work as a minister, and states: Number received on probation, 1,375; number received by letter, 1,085; number professed conversions, 2,000; number funerals attended, 285; adults baptized, 287; amount raised for building and repairing churches, \$170,000; amount raised for missions, \$21,269.14; amount raised for worn-out preachers, \$3,450.78; and in similar manner he tabulates the sums raised for all the benevolent causes. That he raised the largest amount next to missions for the worn-out preachers, forcefully illustrates his affectionate loyalty to his brethren in the ministry. This address, which he delivered at Trinity Church on a recent date, closes with these striking sentences, so illustrative of the frankness and earnest sincerity of the man: "What of the future of this ministry? With Paul I can say, 'Having obtained help of God, I continue to this day.' The next twenty-five years ought to be my prime. I want my work to be better. I want to keep abreast of the age. The character of preaching has changed. Methods have changed. There has been a great change in the methods of doing business, and there are changes just as great in methods of Christian work. The church must adapt itself to new conditions. The ministry must be alive and progressive. To this end and work I give myself over this day. May God help me to be faithful to my great trust! Whatever shall come this shall be my purpose, —

"His only righteousness I show,
His saving truth proclaim;
'Tis all my business here below,
To cry 'Behold the Lamb!'"

"Happy, if with my latest breath
I may but gasp His name;
Preach Him to all, and cry in death,
'Behold, behold the Lamb!'"

The last lines of the hymn quoted were tenderly prophetic when the fact is recalled that in his last hours, while able to speak, he preached the "Lamb" to a congregation (as he imagined) at the First Church, Baltimore.

This is a handsome volume of 317 pages. Eaton & Mains have done a very creditable work in bringing out the book so promptly. Mr. Charles R. Magee will have it on sale at each of the sessions of our patronizing Conferences. The price has been put at the very low figure of \$1, and it will be sent to any address postpaid for that price. The book will prove a benediction in any home, and deserves, as it should receive, a large sale.

RESURGAT

REV. DAVID H. ELA, D. D.

What shall it be —
The body for eternity?
Shall earth restore the scattered dust,
The grave give up its sacred trust?
The viewless air its atoms bring,
The singing birds and flowers of spring,
The worm which feasts upon decay,
The beast that "hasteth to his prey,"
The drops of the descending rain,
And herbage of the boundless plain —
Shall each restore some element
Within its variant structure blent,
To build into immortal light
The forms we bury from our sight?

How shall it change?
Body to being new and strange?
To human sight invisible?
Voiceless to ear? Intangible?
This dull, opaque and solid form
How, 'neath transmuting power, become
Translucent, cast in human mold,
Ethereal as the shadow's fold,
Imponderous as the rays of light,
More swift than winged thought in flight
Thro' space that knows nor near nor far,
From earth to heaven, from star to star?

O mystery of mystery
What shall the risen body be?
Immortal from mortality,
Corruption tombed, ashes inurned,
To fadeless forms celestial turned,
This flesh and bone from heavy clay
Rise spiritual in glorious day?
O mystery of mystery,
What shall the risen body be?

But it shall rise!
This changing changed to changeless guise,
The dying, dead to death, attain
A deathless state, devoid of pain.
For waiting soul fit garment wrought,
Fit vehicle for holiest thought,
Fit form to share the angel realm,
Fit for the new Jerusalem.

Aye, it shall rise!
When from the Christ-illuminated skies
The flame-girt host angelic shine
Around the Conqueror divine,
Waking with shout and trump of God
Sleepers 'neath wave or valley clod,
Caught up to meet Him in the air,
We shall His glorious dwelling share,
Gazing upon His rapturous face,
Transfused with radiance of His grace,
Transformed into His image, be
In glory glorious endlessly.
At last the mystery shall be clear,
We with Him like Him shall appear.

Hudson, Mass.

SEEING THE SOUTHERN CROSS

III

BISHOP H. W. WARREN.

TO patient faith the prize is sure. It must be patience in the reader as well as seer. The fog held on from Jan. 27 till Feb. 15. For many days neither sun nor star appeared, yet we moved on night and day in perfect confidence. Go about the five stories of the ship at midnight, and apart from two places not a soul would be in sight. The great machine seemed alive and moving of its own will. But away down in the lower hold the stokers kept the great fires roaring, and on the bridge a faint light in the binnacle showed how the compass stood. The man at the wheel with a touch of the hand turned on the steam to the engine that could instantly throw a

power of ten tons on the rudder, and hold the great ship true to its trajectory curve.

This coast is barren beyond expression. For a thousand miles south of Guayaquil there is no hint of a green thing except in two places. There is neither grass, heather, bush nor tree visible. These towns pipe their water from 90 to 120 miles. I put water to my lips that has been brought 2,000 miles — 1,900 of it by winds from the Atlantic and the other 100 from Andean heights in pipes. A railroad 80 miles long must lay pipes the whole distance to give the engines drink. No wonder that water is \$2.40 (Chile money) per cubic meter in Iquique. I have not met with any Baptist missions in this region. Of course the people raise nothing to eat. If the steamers were delayed a week, dozens of cities would be on the verge of starvation. Sometimes we see a detached bank of cloud drifted up on the mountain side from the sea. Is it about to drop fatness? No. The thirsty and bibulous air will absorb it quickly.

This coast has not a good harbor except Coquimbo between Callao and Valparaiso. Nearly every place where we stop is against some great Andean wall, sometimes 2,000 feet high, where the ship has no protection from the long roll of the sea. Not once do we touch a pier. For miles there is not a place at the foot of the cliffs where a house could be built or a road constructed.

We passed today the largest smelter in the world at Antofagasta. It cost ten million of Chilean dollars. The products of these regions are ores and nitrate of soda. Nearly everything used that has known the hand of man in manufacturing is imported from England, Germany and France. The United States supply hardly any goods.

In the year 1868, I think, a strip of coast about seven hundred miles long was swept by a tidal wave. It had different effects in different places. At Arica the U. S. ship of war "Waterloo" was swept inland half a mile and left high and dry. Another wave ten years later carried it still further. It is there now. In one place thirteen ships lay at anchor in ten fathoms of water. Up came the land till the ships grounded. Then the land settled and back rolled the sea and tumbled all those ships in one general crash. One captain stood on the shore and saw the reflux wave swallow ship, wife, children, his entire all, so he never found aught of it except the figure-head of the ship. To this day some heartless idiot will get a reputation for prophecy by fixing a day for a return of that great disaster. People believe it as readily as that a comet or the Lord is coming to end the world. Then all along this coast people will sleep in all their clothes, with valuables tied up ready to run for the highlands. One priest in Antofagasta set up a cross on the mountain-side, and assured the people that if they would flee to that they would be safe. He put it far above where any tidal wave ever reached. Propagators of such scares, who play out of their own ignorance on the fears of the people, should be put in jail.

One night long after midnight I went out to look on the bright face of the

sky. All the fogs and mist had at length rolled away. Sirius was directly overhead. The Great Dipper was turned over and just capped the north end of the world. It seemed as if all this ocean might have been spilled out of its vast capacity. Far up in the heavens at the south, right in the glory of the Milky Way, stood the symbol of the world's redemption. A bright star marked the place of each point of the Cross. It seemed as if the King of all worlds had put a hand, a foot, and head on distant suns, and so spanned the universe with that sign of suffering love, that spoke in the language of pain and grief extreme of a redemption reaching far as man is found, on this world or any other. The figure did not seem colossal, for it stood on a background of infinity. The ages seemed rolled together, the eternities were contracted to a moment, and the one figure that dominated and controlled them all was the figure of all wisdom, all power, and especially of all love.

The starry skies, they rest my soul;
The chains of care unbind,
And with the dew of cooling thoughts
Refresh my sultry mind.
And, like a bird amid the boughs,
I sit and sing and rest
Beneath these bright, o'er-roofing worlds
In quite as safe a nest.

OUR STATISTICS

H. K. CARROLL, LL. D.

NO subject of greater importance can command our attention than that of the growth of our church. Growth, in nature, indicates life; the lack of growth, death. Methodism at the beginning was a life — an intense, fervent, evangelistic life — and it was just as natural that it should grow as that a vigorous, healthy plant, or tree, or animal, should grow. Growth was the outward manifestation of its inward life — strong, dominant, pushing, resistless.

The first thing Methodism did when small groups of men and women began to meet in New York and Maryland and elsewhere was to grow. Wherever it was planted, it grew; the more it was propagated the more it grew. Growth has been its great distinguishing characteristic, so that its less than 15,000 members at the date of the organization of the Methodist Episcopal Church, in 1784, have, in the course of the subsequent 113 years, become a vast army of 5,750,000 in the United States alone, with nearly 100,000 in foreign lands. This is a larger growth than all Christianity made in its first three centuries. All this vast increase is the result of simple, natural, inevitable growth. It is miraculous, it is divine, it is of God. Paul has planted, Apollos has watered, and God has given the increase. Men have preached the Gospel of Christ out of hearts which, though dead in trespasses and sins, were made alive by the regenerating power of the Holy Spirit, and other men believed and were saved. The growth of Methodism is an inexplicable phenomenon on any other grounds. The saving, re-creating power of God in the human soul means life, and life means increase.

Our statistics for the past year have given rise to alarm. We are beginning to question ourselves, and to ask whether

the apparent decline in growth means that we are losing the power of growth and becoming spiritually dead. It is an extremely pertinent question. I know of no other that transcends it in importance. But there are some who tell us that statistic cannot decide this question one way or another. They say spirituality is not a thing of quantity which can be divided and measured and the measure indicated by figures; that figures may mislead and often do mislead; that a church may add members without adding spiritual strength.

It is true that dead members may be added to a dead-and-alive or even a living church. But, on the other hand, is it not true that a church which adds no members, where there is plenty of unregenerate material, must be a church without evangelistic power? The law of life is more life.

As to statistics, they are just as applicable to live things as to dead things. They measure the growth of things living as accurately as they measure the bulk of things inanimate. The farmer measures the seed he sows, the crop he gathers; and the difference between the bushels sown and the bushels reaped is the statistical measure of increase. The man who buys a forest ascertains by a shrewd estimate how many million lumber feet the living, growing trees will produce, and makes his price according to the quantity of timber he finds. It is all a matter of statistics. He measures the growth of that forest from time to time in the same way. It is the same with men as with trees. The measure of our height we express in figures; the measure of our yearly growth is determined by figures; our increase in weight we make known by figures. The record of every man's life is written in figures. We use figures consciously or unconsciously, in all our dealings, in all our conversation, in all our writings. The Scriptures are full of them. We cannot express our idea of the personal existence of God without the aid of statistics. Christ told His disciples that God had numbered all the hairs of our head, and it is in statistics that the Book of Revelation deals when it describes the multitude of the redeemed in heaven. The Bible even uses figures to measure spiritual power, where Moses declared that if men keep to the Lord one shall chase a thousand and two put ten thousand to flight. Statistics are not confined to material things; but tell us as accurately the state of our spiritual temperature as they tell the physician the temperature of the blood of his patient. We need simply to know how to use statistics to make them indicate the condition of our church.

The total net increase of the Methodist Episcopal Church in 1897 is reported at less than 20,000. There was not an actual decrease, as some have supposed, but a very small increase, the smallest in seventeen years. It is so small as to deserve serious consideration; but it gives us no occasion for a panic of alarm. In 1881 we had a far worse state of affairs. We not only had no increase that year, we had a net decrease of nearly 30,000. Two years before that we had an increase of only 6,141, and in 1873 an increase of but 5,586. In 1865 and 1866

we had less than a thousand increase; and in 1861, '62 and '63 we had a net decrease due, of course, to the losses caused by the Civil War. The past year, therefore, is not the worst we have had.

There are, nevertheless, some good reasons for regarding it seriously: (1) The indications of gradual decline since 1894. In that year we had a net increase of 157,586; next year it fell to 78,594; the following year it went down to 65,131, then to 19,738. In four years we have fallen from 157,000 — which was, however, an extraordinary figure — to 19,000. (2) Evidences of a decline in other items. The net increase of ministers is by far the smallest since 1890. The net increase of churches is not only the smallest in ten years; it is more than fifty per cent. below any other year except 1894. The net increase of Sunday-schools is the smallest, with two exceptions, in ten years, and that of scholars falls far below that of any other year in the period. There has been an actual decrease in baptisms, both of infants and adults, and this decrease goes back several years. These are serious indications which it is the duty of the church to study carefully and thoroughly. We seem to be in a condition, not of absolute decline, but of declining growth. We are growing more slowly than is agreeable to a church which has been marvelously favored of God in the matter of increase.

The question which everybody wants to ask is: What is the explanation? Obviously there is difficulty in finding it, for a variety of answers have been given, and no one seems to be accepted as adequate and satisfactory. Some say the statistics are not correct. This may be so; but I see as yet no sufficient ground on which to challenge them. The action of the last General Conference, directing pastors not to count in their returns those who are marked on the church books as having "removed without certificate," is pointed to as an explanation. Without stopping to discuss the amazing inconsistency between that clause and the one immediately following it — the one ordering certain persons not to be counted and the other declaring that they are still members, because death, expulsion and withdrawal are the only ways by which membership in the church can be terminated — I wish to say that the explanation does not fully meet the case. We do not know how generally pastors have obeyed it, nor can we make any estimate of the losses from this source. It would seem from individual instances reported that they must be considerable. But while this explanation might explain in part the decline in increase of members, it could not explain the decline in the increase of churches and ministers and Sunday-schools and scholars and the absolute decline in baptisms.

Others say that the explanation is that the Epworth League is taking the place of the church, and that it is not evangelistic, but social; others, still, insist that we are giving up old methods of evangelism and not adopting new ones. These two explanations practically come to the same thing, and every man will affirm or deny according to the results of his observations. So far as my knowledge of the League goes, it is not at all open to the charge; but I do not discredit the testi-

mony of those who think it is, nor pronounce them enemies either of League or church. What they affirm should receive the fullest consideration, and if in some places the League is only an added piece of machinery, without spiritual life or works, measures for an awakening should be inaugurated. I believe the idea which underlies the League is the most important discovery of the century, and that any church which does not organize and set at work its young people will not only not grow, but will lose what it has. As to the other statement, that we are giving up evangelistic work, I do not undertake to say whether it is true or not. There may be a tendency in that direction; if so, I hope it will be arrested at once.

The problem is yet to be worked out, and I doubt whether it can be worked out satisfactorily with the data we have at hand. We do not know what the answer is; we can only guess at it with more or less shrewdness. The problem, as I see it, is this: Our small increase in members means something; what does it mean? Is it that we are having extraordinary losses, or fewer accessions; more deaths, expulsions and withdrawals, or less conversions and additions?

In order to have an increase, we must add more than enough to repair the losses. The losses are by death, expulsion and withdrawal — these three only, according to the Discipline; but contrary to this statement of the Discipline, and in accordance with another provision of the Discipline, there is a fourth source of loss — removal without certificate. Our sources of gain are by reception on probation and into full membership and by certificate. From these our losses must all be made good before a net gain can be shown. The deaths vary but slightly in number. There has been a normal increase in the last ten years. The number of deaths in 1897 was 36,765, an increase of over 1,500, which is more than usual, but less than that of the previous year. When we come to inquire into the other sources of loss, we find it impossible to do so. Our statistics give us no information whatever. We do not know how many expulsions there were, nor how many received certificates, nor how many withdrew to other denominations. As to sources of increase, we are still worse off for materials for analysis. There is nothing whatever to show how many were received by letter from other churches, or how many presented certificates of removal, or how many were received from probation into full membership, or even how many were received on probation. We have, it is true, a column of probationers; but that column represents only those remaining in that relation at the end of the Conference year. How many were received as probationers early in the Conference year, served the six months' term and became full members, we have no means of knowing. They are not reported. Nor do we know how many of those reported in 1897 appeared in the returns of 1896. The chief gate of entrance into the church is by probation; but our statistics do not tell us how many enter the gate, how many pass on at the end of six months, twelve months, or any other

period, how many die, how many are dropped, or how many go to other churches.

We may assume that the loss by withdrawal is made good, in a large and popular church like ours, by the accessions by letter. What the net loss is by expulsion, we cannot even guess at. We know the number of deaths. The disabilities are great, but we may nevertheless be able to reach some more or less definite conclusion.

It is reasonable to suppose that the probationers reported for any one year will go to swell the number of members, in some degree, in the following year. For instance, there were 225,000 probationers in 1888, and the net increase of members the following year was 67,231. Some portion of this increase was due to the coming into full membership of the probationers of the previous year. This is a natural assumption. But all attempts to measure it are baffled. For it appears that while 225,000 probationers in 1888 produced a net increase of 67,000 members in 1889, 238,000 probationers in 1889 produced only 66,000 increase in 1890; while less than 220,000 probationers in 1890 produced an increase of nearly 77,000 members in 1891. The next year there was an increase of 22,000 probationers, followed by a loss of increase in members of over 16,000. Again, 264,000 probationers in 1893 produced a net gain of 99,776 members in 1894; while 324,000 probationers in 1894 only effected an increase of 95,000 in 1895. This is truly perplexing, and results would seem to go by contraries. We had more probationers in 1896 than in any other year in the past decade, except two, followed by the smallest total increase in 1897 since 1881. Truly this probationer column is a very uncertain column, and defies statistical science and logical conclusions.

Shall we reach, then, no settled conclusions? I think it safe to say that,—

1. We are suffering extraordinary losses. What proportion of these losses occur among the members, we cannot estimate. I believe, however, that the great bulk of them are among the probationers. There have been reported in this relation, from 1888 to 1896 inclusive, a total of 2,375,000. From 1889 to 1897 inclusive the net gain in members has been only 559,000. Here is a discrepancy of 1,816,000. How shall it be accounted for? We may deduct 295,000 for deaths, and we still have left 1,521,000. In other words, about sixty per cent. of the probationers have disappeared and we cannot tell where they have gone.

2. It is the duty of the church to provide, as soon as possible, a larger schedule of statistics, so that we may determine what are our losses and where they occur. We ought to have columns giving "erasures," "restorations," "removed on certificate," "received by certificate," and at least once in every quadrennium, the second or third year, returns indicating what becomes of our probationers. The items might be these: "Received on Probation," "Received from Probation," "Remaining on Probation." It would be well to know, also, how many withdraw, and are excluded, and how many remain on trial for more than two terms. In order to act intelli-

gently and effectively we must know where our losses occur.

3. Our small increase is not due chiefly to an exceptionally hard year. It was a hard year, but not exceptionally so. Other denominations gained more in proportion than our church. The Protestant Episcopal Church, with one-fourth of our membership, had a larger net gain. The Presbyterian Church, with one-third as many members, gained nearly as many as we. The Methodist Episcopal Church, South, with half as many members, gained over 16,000.

4. If we have very heavy losses, we must try to make our gains larger. This we may.

I hope we shall never be ashamed or tired of evangelistic work. May we never forget that our great duty is to save souls. The Lord save us from coldness, indifference and formalism! Better, far better, excitement and excesses, with exuberance of growth, than calmness, primness, and great dignity, with death. In the revolt against the autocratic, idiotic, egotistic performances of roaming evangelists, I am inclined to think we have gone too far in our criticisms. I believe there is a positive need for good evangelists, and that they ought to be encouraged.

THE RESURRECTION-PLANT

Among the pyramids of Egypt, Lord Lindsay, the English traveler, came across a mummy, the inscription upon which proved to be two thousand years old. In examining the mummy after it was unwrapped, he found in one of its closed hands a small root. He took the little bulb from that closed hand and planted it in a sunny soil, allowed the dew and rains of heaven to descend upon it, and in a few weeks, to his astonishment, the root burst forth and bloomed into a beautiful flower.

Two thousand years ago a flower
Bloomed lightly in a far-off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Saviour came to earth,
The man had lived and loved and died.
And even in that far-off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The shriveled hand is robbed at last,
The seed is buried in the earth;
When, lo! the life long hidden there
Into a glorious flower burst forth.

And will not He who watched the seed,
And kept the life within the shell,
When those He loves are laid to rest,
Watch o'er their buried dust as well?

Just such a face as greets you now,
Just such as here we bear,
Only more glorious far, will rise,
To meet the Saviour in the air.

Then will I lay me down in peace,
When called to leave this vale of tears;
For, "In my flesh shall I see God,"
E'en though I sleep two thousand years.

— Selected.

AN OLD NEW ENGLAND BOOK AND ITS AUTHOR

REV. WILLIAM McDONALD, D. D.

I HAVE in my library a book in good preservation which was written in Lynn, Mass., 243 years ago, and was among the first theological works written in New England. It was written in 1653 and published in London in 1657, with the following title: A Practical

Discourse of Prayer; Wherein is Handled the Nature, the Duty, the Qualifications of Prayer; the Several Sorts of Prayer, viz., Ejaculatory, Public, Private and Secret Prayer; with the Necessity of, and Engagements unto, Prayer. Together with Sundry Cases of Conscience about It. By Thomas Cobbet, Minister of the Ward in Lyn, in New England. Imprimatur: E. M. D. Calamy. London. 1657.

How is this 'or a title? It is a book of 550 pages.

The author came to New England in 1627, seven years after the Pilgrims landed at Plymouth, and at least one year before Blackstone, the Shawmut (Boston) recluse, had invited Governor Winthrop to leave his waterless death-trap at Charlestown for the pure and abundant springs of Beacon Hill. Mr. Cobbet, on his arrival in New England, was most cordially invited to become the colleague of Rev. Samuel Whiting, first minister of Lynn. Mr. Whiting had formed a special friendship for Mr. Cobbet while they were yet in England.

Of this book Cotton Mather writes: "Of all the books written by Mr. Cobbet (and he wrote many) none deserves more to be read by the world, or to live till the general burning up of the world, than this of Prayer." From a reading of the book we are inclined to believe that Mather's judgment is well-nigh correct.

Speaking of the author, Mr. Mather says: "He was a very praying man, and his prayers were not more observable throughout New England for the argumentative, importunate and, I had almost said, filially familiar strains of them, than for the wonderful success that attended them. That golden chain, one end whereof is tied to the tongue of men, and the other end unto the ear of God, our Cobbet was always at, and often pulling to marvelous purpose."

That Mr. Cobbet was a man mighty in prayer, there can be no doubt. His son was at one time captured by the Indians and carried to the Penobscot, without any real hope of his recovery. Mr. Cobbet called his people together for prayer. He prayed, as only a father would be likely to pray under such circumstances. He said: "I was sweetly persuaded that God had heard our prayers, and I could not but express myself thus to my friends." In a few days the lost son was restored, and it is said, "under circumstances little short of a miracle."

Messrs. Whiting and Cobbet seem to have been like David and Jonathan. They were associated as pastor and teacher nineteen years in Lynn. "They were a sweet pair of brothers," says Mather. "The rays with which they illumined the house of God sweetly united. They were almost every day together, and thought it a long time if they were not. The one rarely traveled abroad without the other. And these two angelic men seemed willing to give one another as little trouble as did the ascending and descending angels on Jacob's ladder." This is a high compliment to their religious character. They must have possessed the spirit of Jesus.

After Mr. Cobbet's removal to Ipswich he served that church for twenty-

nine years, making in all forty-eight years, and died Nov. 5, 1895.

Mr. Mather wrote the following epitaph for his tombstone:—

"Stop, traveler, a treasure's buried here,
Our Thomas Cobbet claims a tribute tear;
His prayers were wonderful, his manners pure;
If thou of New England's sons are sure,
If thou revereest piety, admire,
And imitate, if bliss be thy desire."

Mr. Cobbet was highly respected by his parish, which included the whole town. The display made at his funeral must impress the present generation as exceedingly incongruous, and very fully confirms us in the belief that the "former days were" not "better than these." To show their respect for their minister the town is said to have furnished, for the mournful occasion, one barrel of wine, two barrels of cider, eighty-two pounds of sugar, a half-cord of wood to heat the cider, forty-eight pairs of gloves for men and women, with some ginger and spice for the cider. The wine cost £6 8s, the cider, 11s, and the gloves, £5 4s; and this amount, it will be seen, was mainly for liquor for the occasion.

But the moral excellence of the pastor and the people cannot be measured by the prevailing sentiment of those times. This is a record of more than two hundred years ago. What town or church or organization in these times would think of supplying a barrel of wine and two barrels of cider in order to bury a minister with due honor? It would put to blush the lowest kind of an Irish wake. We should thank God that we live in better times. And yet we are not so very far removed from those times. Within the memory of some now living the child could not be born or the dead buried without the wine-cup being often filled to its brim.

"The morning light is breaking,
The darkness disappears."

Let us hope that the demon wine may be eternally banished from the land.

West Somerville, Mass.

LIFE AT ST. AUGUSTINE

EVA KILBRETH FOSTER.

THE social life in this little city of the Southland is just now at high tide. The social waters are presenting a most animated appearance, seem alive with action. But one somehow feels — one cannot help but feel — that the hotel life and its attendant festivities are obtrusive, seem a bit incongruous with the native peace and quiet of the quaint little place. Even St. Augustine's old fort, its most active "resident" in days gone by, has laid down its arms — never again to be pressed into service, let us hope! A deep calm has settled upon the noble "veteran," and one tries to believe that the peace now prevailing, the quiet surrounding the "old soldier," may be broken by nothing more formidable than the sunset cannon and the swish of the waters against the protecting sea-walls.

The sunset cannon, after eight weeks' acquaintance with it, has come to have a friendly ring in its "voice," and familiarity does not dissipate the impressiveness of the little scene which daily accompanies the firing of the cannon — the lowering of the flag, and the playing of the old "Star Spangled Banner" by the military band. In an hour

like the present, one feels his patriotism stirred to its depths, and the old flag and battle songs take on a new beauty — a new meaning to young and old.

The very features which render this little city so charming and unique are features that really brand it as a sort of little renegade, a make-believe child of America. St. George Street betrays in its name no marked "apostasy," surely, and at first sight it looks innocent enough — is innocent, even, of all such conventionalities as sidewalks, to separate man and beast. Yes, St. George Street seems primitive and innocent-looking upon first acquaintance, but one glances up at the low, over-hanging balconies lining this quaint little thoroughfare and wonders if he is not after all wandering about some city of the Old World.

And the *dolce far niente* existence of this people seems to bear one out in this delusion. "Topsy" and "Topsy's" brother loll about in dress that is picturesque in its very disorder. "Topsy" is nearly always smiling, and when her smile gives way now and again to a few notes of low, sweet laughter, one feels as if some rich, minor notes of a flute had fallen upon the ear. Yes, "Topsy" is picturesque and smiling and musical — "Topsy" is all that; and who can wonder, with stately palms furnishing her a background, genial laughing skies overhead, low, sweet, contagious laughter round about her!

The day spent in sailing down the river to Moutrie — sailing, did we say? It was more like drifting — is one that will long linger in the memory of all who shared its beauty and pleasure. It was a day of soft breezes in which there was a sufficient entanglement of sunshine to rob them of sharpness or chill — how vividly it all comes back to us now as we sit and write about it! Once more we are waiting at the little wharf for a few belated ones; we are again interesting ourselves in the movements of the many crafts and many pilots before us — you all know the individual in question, the "old salt" with his piercing eyes and their thatching of heavy brows, his mouth so firm and quiet, his great brown chest bared to the sea in all weathers. But it was not among fisherfolk, alone, that our day was spent. Down the river we drifted for six miles, into a little pier we steered, and under the friendly wings of a neighboring mansion and its hostess we found shelter for the day. An imposing old structure, rich in beautiful appointments and rare furnishings, the mansion stands with but few scars to tell of its battle with adversities. A destroying hand laid hold upon the orange-groves surrounding it; its inmates lost heart and interest; and it now harbors but two beings, dependents of its owners. A small fraction of the orange-trees had flowered and were giving promise of fruit when we looked upon them; but there was an air of desolation that struck chill to the heart even amid our pleasures and the happiness they entailed. Even Kate Sanborn, with her irresistible cleverness and wit, does not make one forget the desolation of it all as she portrays that which led to her "Adopting an Abandoned Farm."

Why did we mention Kate Sanborn's name? It has tempted us to carry you outside of Florida for a passing moment, long enough to make a flying trip to Holliston, and on beyond to "Breezy Meadows," the farm of Kate Sanborn. In an article noted in some of last summer's reading, Mary Livermore, quoting Frederika Bremer, said: "Troubles we may keep to ourselves, but joys we should always share with others." And then, acting upon this principle, Mrs. Livermore proceeded to give in the *Woman's Journal* a sketch of the day which she and others had recently spent under the hospitable roof and hospitable trees of Kate Sanborn. Though familiar with the story of "Adopting an Abandoned Farm," yet Mrs. Livermore's wonderful retouching of the

picture made one feel that he was actually roaming over the eighty and more acres with the hostess' magnificent dog as a pilot. Surely, we may be pardoned if we linger a little under the trees with this interesting woman, hearing her tell of the fifty tons of hay she is privileged to cut early, and of the old farm-wagon which rolls out and off to neighboring villages with its appetizing load of vegetables and fruit.

How one wishes — how keenly one wishes — that he might see some of Florida's horses and cattle transported to a New England pasture for a day! Surely, their neighing and their lowing would take on a new note, a cheerier ring, under the friendly influences of soft meadow-grass and generous shade-trees and running brooks. Our little feather-coated friends here have a barbarous custom of crowing all through the night!

Visiting St. Augustine should not complain, however, for she, too, keeps late hours — keeps the social ball "a-rollin'." The morning and evening concerts, given respectively in the loggia and rotunda of the Ponce de Leon, make that hotel a centre of interest — of unflagging interest — to all. But how can we make you see this beautiful creation of man's generosity and man's varied arts? The Ponce de Leon is imposing almost to sternness, but it is a sternness relieved and softened by clambering vines. Outside and inside, its walls, its every corner, bear the finger-prints of art and of artists. Seen as we saw the beautiful court last night, radiant with thousands of burning tapers, it would not be hard to picture a weary traveler slipping up to the portcullis looking through, and wondering if this were not something like the home awaiting him at the end of life's fatiguing journey. It was a scene that made the eyes of many feel misty for the passing moment.

The memorial to Mr. Flagler's daughter has a beautiful simplicity about it — is beautiful in its very simplicity. The cross is the symbol adopted throughout, its shape being given to the temple itself, and the same design marking many of the decorations and furnishings. The predominance of mahogany and white is most effective.

And Mr. Flagler has reached out a generous hand to our own denomination. It is a beautiful little temple in which the Methodists of St. Augustine worship. And from this pulpit, this desk in far-away Florida, very beautiful words have been spoken of our noble Frances Willard and dear Dr. Brodbeck since the passing of these two beautiful souls.

Mr. Moody has been making himself felt in Jacksonville and other neighboring cities.

The Rev. Bishop Foster has derived pleasure and benefit from his sojourn under the hospitable roof of the Barcelona. He busies himself daily with the volume now in hand, and is anticipating a sea voyage home about April 5.

Superfluous Organizations

DR. E. E. HALE satirizes with some justice the "madness" of forming a "society" to do the work of an individual. In the multitude of counselors there is safety, but in multiplying members on a committee there is more often confusion. We often have a society with a great deal of machinery, to do in a slipshod perfunctory way what one member of it would do more promptly and at less cost. This is the era of organizations. We no sooner learn that something should be done or undertaken than we call a meeting, "organize" a society, appoint committees and dismiss the subject from our care. The committees very frequently do the same. The evil of it is, that the thing is not done because our method takes the responsibility from the individual, where it belongs, and puts it into the "society," which is often a name for a thing that does not really exist. — *Exchange*.

THE FAMILY

THE BLESSED ASSURANCE

MINNIE LEONA UPTON.

Now "If Christ be not risen" —
What mockery is this? —
The peace that fills our bosoms
E'en with the last long kiss,
The hope that lifts triumphant
Above our seeming loss,
And floods with light supernal
The darkness of the Cross!

"And if Christ be not risen,"
What of the good, the brave,
Who with a faith undaunted
Faced torture and the grave;
The numberless and noble
Who stayed their souls on Him
And sang glad songs of triumph
Within the prison grim?

Aye, "If Christ be not risen" —
Perish the shameful thought!
His suffering confessors
Endured not thus for naught;
His loyal, loving followers
Face not unanswering night —
The path He trod before them
Leads upward to the light.

For Christ is risen, is risen —
The first of them that sleep!
The light of Easter morning
Shines on the eyes that weep.
Its blessed balm for anguish
Rests on the hearts that bleed,
And earth and heaven exultant
Sing, "He is risen indeed!"

Boston, Mass.

Thoughts for the Thoughtful
Easter-tide

Resurrection is the truth of Easter. Life from the dead is its glorious fact. An open grave, an absent occupant, a returned traveler from death's domain, a joyful recognition, and an assured presence — all these make the garden tomb of Joseph the holy place for the world's pilgrimage on Easter day. — *Rev. Isaac W. Gowen.*

No sooner does fruit come to full richness, no sooner has the sun put his last finger-touch upon the peach, than decay begins, and that vesture so splendid is found to contain a stone, and that stone is but a sepulchre which contains a seed; yet from the seed shall come another splendor of outward vesture, which the stone of the sepulchre doth but veil for a moment. There must be a resurrection. The stone must be rolled away, for the new life is better than the old. The seed must fail, for the new truth must be born. — *George Dawson.*

Christ is arisen!
Joy to thee, mortal!
Empty His prison,
Broken its portal.
Rising He giveth
His shroud to the sod;
Rising He liveth,
And liveth to God.

— *Arthur Cleveland Coxe.*

"Consider the lilies of the field." We must take our Lord's words exactly. He is speaking of the lilies, the bulbous plants which spring into flower in countless thousands every spring over the downs of Eastern lands. All the winter they are dead unsightly roots, hidden in the earth. But no sooner does the sun of spring shine upon their graves than they rise into sudden life and beauty, as it pleases God, and every seed takes its

peculiar body. Sown in corruption, they are raised in incorruption; sown in weakness, they are raised in power; sown in dishonor, they are raised in glory; delicate, beautiful in color, perfuming the air with fragrance; types of immortality, fit for the crowns of angels. "Consider the lilies of the field, how they grow." For even so is the resurrection of the dead. — *Christian Advocate.*

I look back over the last twelve months, since I gathered a bunch of Easter lilies to lay on the grave of a dear one, and I think how often the silent angel has slipped over the door sills of my friend. . . . The list is long of those who have vanished from my sight in this last year. Your experience has probably been similar. But, since God took the dear ones, and they went home, not to mere rest after strife, but to fuller life, to larger service, to diviner gladness, why shall this Eastertide be lamentable? . . . Friends who cannot sing the Easter songs because a sob clutches at the voice and the tears choke the words, let me bid you to believe in the life everlasting! Believe that the disappearance from our short sight of those who have been in our earthly homes, does not mean that they are gone forever — only means that they have gone on. A few steps more, a bend in the road, a turn, and we, too, may join the majority, the vast numbers of those who have gained the safe haven, and are singing now with the choir invisible. We can let our beloved ones go across the globe and can spare them for awhile. Why hold them back from heaven? Easter sounds the highest note in our triumphant religion. Our Lord pledges us life, and, while every day shows us death, busy in our midst, every dawn, every Sabbath day, renews to us what Easter gives us in most lavish measure, the assurance that

"There is no death, what seems so is transition."

— *MARGARET E. SANGSTER, in Christian Herald.*

The old, old miracle forever new!
I watch it sail away,
The grub of yesterday,
In gold and silken splendor toward the blue.
Year after year life's mystery repeats,
Still immortality our clay defeats,
Comes the supernal hour
When with unfettered power
Soul slips its chrysalis, spreads tireless wings,
Wherewith it freely soars, and, ever soaring,
sings.

— *CHARLOTTE M. PACKARD, in S. S. Times.*

No evening so starless as death; no night so dark as the grave. He who can dispel the gloom is the Infinite Benefactor of alarmed and appalled humanity. He who can bring "life and immortality to light" is the Prophet for whose coming the world yearned. He is the Acacia and the Rose, set for Rizpah watch over the grave; evergreen of hope when the winter wind walls at the marble door of the narrow house; ruddy and redolent teacher of the rising glory amid the recurring prophecies of the Favonian spring. Amid the budding, burgeoning, blossoming tokens of quickening spring, the racemes of hyacinths, the bells of lilies, the bouquets of lilacs, the green banner of branches, we celebrate the Feast of the Resurrection. Resurgam is written over field and forest, pasture and parterre, grove and garden. Birds of beauteous plumage and of sweetest song, returned from the tropics, make the air tremulous with the wave of their wings and vocal with their carols. How befitting is Easter, set in the heart of spring! The graves are freshly greened, the cypress has its song-bird; a golden light glids the tombs and plays about the epitaphs of hope sculptured in the stone; and gardens yield tribute-wreaths to the grassy couches where the pale sleepers

rest. The dear ones were laid away to the dirge — "in the midst of life we are in death" — and now that Easter light and sounds fair and freshen the dormitories of the dead, a more cheerful litany is lifted — "in the midst of death we are in life." The misere of burial is substituted by the jubilate of resurrection hope. The spectre fades from the sepulchre; a shining angel, with broad and harp-shaped pinions, sheened with supernal splendor, invites to a scene deserted of Death — "Come, see the place where the Lord lay," and sends thrilling beneath the ribs of decay the quickening assurance — "He is risen!" — *Rev. Howard Henderson, D. D.*

MRS. SMITH'S EASTER HOPE

MARY A. SAWYER.

"THEY don't need to be so shiftless. They wouldn't be so dreadful poor if they hadn't always been so dreadful shiftless."

"Well, they have been real shiftless — I know they have been real shiftless," admitted Mrs. Green, who was making a morning call upon her next-door neighbor, Mrs. Timothy Smith.

"Of course they have. Hasn't she used butter for her molasses gingerbread when you and I were using drippings? Of course she has. And where have the drippings gone?"

"Well, you know you must have some of 'em for soap-grease," said Mrs. Green, laying a corner of her checked green-and-white gingham apron in fine plaits, and thus avoiding meeting her neighbor's eye. "You must put some of 'em in the soap-grease if you are going to make soap."

"Hannah Brown's drippings haven't gone into the soap-grease, and you know it as well as I do, Lucretia Green! You know they have gone down the sink-spout! You know she hasn't made soap, spring and fall, same as you and I have. You know as well as I do that she has been too dreadful shiftless to save her drippings for cooking or for soap-grease. She has wasted 'em, just as she has wasted everything else, and you know it."

Mrs. Green did not attempt to deny the truth of these allegations. She rocked back and forth for a few moments, and then she said: "Well, they are poor enough now, land knows, and somebody must help them. They need about everything, I guess."

"Then they can go to work and earn it, for all of me," replied Mrs. Smith.

She glanced around her kitchen as she spoke. From the geraniums in the sunny south window to the chintz-covered rocking-chair in which her neighbor sat, everything spoke of thrift and comfort, of toil and of care.

"Yes, they can just set to and work," she continued. "Timothy has worked hard, and I have worked hard, and we have brought up our children to work hard, and we haven't wasted things, same as they have. It is their own fault that they are so poor."

"I know it is. But still they have had a sight of sickness, and Peter Brown isn't the man he was before he got hurt that time, in the woods."

"That was his own carelessness. He said so himself."

"I know he did. I suppose it was."

Well," rising slowly, "I must be getting along home. I felt as if I must come in and tell you about them, but, of course, if you think it is all their own fault, you won't want to send them anything."

"Of course it is their own fault, and I should think they'd be too proud to ask folks to help them."

"Ask? Why I never said they had asked! Why, of course, they never said a word about it! I said, in the beginning, that I thought it would be nice to surprise them! Why, I guess you didn't notice what I said!"

"Perhaps I didn't. It doesn't make any difference, anyway. If Hannah Brown's things are all worn out, she'll have to go without 'em for all I shall do for her."

Mrs. Smith's voice was sharp and decided, and Mrs. Green wisely dropped the subject. She walked across to the sunny window and looked at the blooming geraniums. "I don't know how it is you get them to flower out the whole time," she said. "Mine don't."

"They do look healthy."

"I guess they do. I wish mine looked like them. And I wish you had some lilies among them."

"Why?"

"Why? Oh, well, it'll be Easter pretty soon, and if you had them you could send them down to the church where all the folks could see them. That's the way they do in the big cities, you know, and I think it is lovely, don't you?"

"I don't know that I do. I wasn't brought up Episcopal or Catholic, and I don't know that I would want to see the pulpit rigged out with lilies. Parson Dunlap would tear them off, I guess. He don't take to city folks' ways any more than I do."

"Well, I feel that the Saviour rose for us as much as for the city folks. And" — with an unwonted gravity of voice — "if our risen Lord is in our hearts, I guess we can look at the flowers He has given us without getting any harm from it. But we shan't have them this year. Well," with a sigh, "I wish we all had more of Him in our hearts."

"Parson Dunlap is a good man. Maybe he wouldn't mind. If you want flowers, why don't you go to him and ask him about it?"

"Oh, I won't bother him. There is no money to buy lilies, and I shouldn't want it spent that way if there was, when there are the Browns who ought to be helped. They're shiftless, I know, but still they have had sickness and misfortune."

Mrs. Smith turned back to her ironing-table. She took a fresh iron from the stove and carefully tested its heat. "If I should scorch Timothy's new shirt, I don't know what I should do," she said. "Oh, are you going now?"

"Yes, I'm going. I should think it was time, if I was going to get any dinner for James and the boys. Well, good-bye."

"Good-bye," replied Mrs. Smith.

Mrs. Smith's eyes rested upon her geraniums very often that morning, but her thoughts were not of them. She finished her ironing and cooked her dinner with the same care she always bestowed upon her household work, but instead of the hymns she was wont to repeat her mind was filled with one or

two of the sentences which had fallen from her neighbor's lips: "If our risen Lord is in our hearts." "The Browns who ought to be helped." "I wish we all had more of Him in our hearts."

She spoke of the Browns to her husband while they sat at the dinner table, and his words added to the tumult in her heart: —

"She is right about their hard luck. Mrs. Brown may be as shiftless as you say she is, but Peter isn't. No, Peter has worked hard all his life, and I'm sorry that he has had so many setbacks."

The ironing accomplished and the dinner over, Mrs. Smith would, upon ordinary occasions, have taken some light work for her afternoon occupation. Instead, she went upstairs and spent an hour or two in her chamber. She then came down, and, going to a closet in her sitting-room, brought out a large paste-board box. She put it upon the floor beside her sewing-chair, and took out the patchwork squares it contained, with slow and loving touch.

"I don't know how ever I can do it in the world," she said, "but I know I will! It'll be hard, though, for these are the very last pieces of the children's dresses, and I meant to have this quilt the very prettiest one I ever pieced. And I meant it should last out my time and Timothy's. I meant to keep it along real careful all the rest of our lives. But I can't. No, I can't. I must do it. And I will!"

In and out of her neighbor's kitchen every day, Mrs. Green asked at last the question in her mind: —

"What on earth are you doing upstairs in the south bedroom, Sarah Jane? You had a light there before it was dark last night, and the night before last, and I said to the boys that I guessed you must have company. Have you got company?"

"No," said Mrs. Smith, "I haven't got company — not the kind of company you mean. But I'm quilting a quilt, and Timothy set up the frame in the south bedroom for me. It's handy to the back stairs, and it is nice and light. It's warm, too."

"Well, you've begun early, seems to me, but I suppose you want to get it out of the way before house-cleaning. I'd help you, and be glad and willing, if I wasn't so busy just now making over some of the boys' clothes for that little" —

She stopped suddenly. She remembered that her neighbor did not approve of the Browns.

"I had some clothes the boys had outgrown," she concluded, "and I'm real busy over 'em."

She took the cup of yeast she had come to borrow and went home. "I declare, I almost told her out and out," she said to her husband, "and I made up my mind, that day, that I would never say a word about their poverty to her again. Sarah Jane is a good woman, and a real Christian, but she is so forehanded herself that she can't understand how other folks can slip back without any great fault of their own."

With this intention in her mind, she was thrown into a state of profound

amazement, when, the next day, Mrs. Smith entered her kitchen, and said: "I want you to come right over, Lucretia, and see if you think the Lord will like my quilt as well as He would a lily."

"Sakes alive! Have you gone crazy, Sarah Jane Smith? What do you mean?"

"I'm in my right mind," said Mrs. Smith, "but I — I have been quilting this quilt for — for the Lord, Lucretia."

Mrs. Green cast a furtive glance at her, while she took her hood from its hook and fastened it under her chin. The look of peaceful joy reassured her. "I guess she isn't crazy," she thought, "but maybe she is going to give testimony in meeting tonight. I wish I hadn't spoke out so quick."

The path through the yards was soon crossed, and in a few moments the two women stood in the south chamber. The quilting frame had been removed, and Mrs. Smith had spread the new quilt upon the bed.

"Why, it's a beauty!" exclaimed Mrs. Green, heartily. "Why, it is the handsomest one you have made, Sarah Jane! And you've put your pieces of the children's dresses in it, haven't you? Dear me! what splendid quilting you have done! Well, it'll last you a long, long time, and I wouldn't wonder if it lasted longer than your time, and then both of your girls will want it."

"I hope it will last," said Mrs. Smith, "but my girls will never use it, Lucretia."

"Well, I hope they won't. I hope you'll live to wear it out yourself, Sarah Jane."

"I shall never use it. It is for — it is for Hannah Brown."

"My sakes! My sakes alive! Why, you said" —

"Yes, I know what I said. I know what you said, too. And, Lucretia, it went hard with me to give her *this* quilt, but I felt that, if I had what I have been professing to have all these years that I have been a church-member, I ought to be glad to give her my choicest. The box of alabaster was not too choice — and — and — Lucretia — O Lucretia, I want the spirit of our risen Lord in my heart!"

"There! there!" said Mrs. Green, soothingly. "There! there! I'm most crying too, I declare! Well, I guess we'll both of us feel better for it. And I guess if you give Hannah Brown this beautiful quilt that you've been planning to make ever since your girls was married as a keepsake of the dresses they wore when they was little — why, I guess the Lord will be sure that you have got His spirit in your heart."

"I hope so. I have been thinking of Him all the time I have been doing it. And I have been thinking, Lucretia, that perhaps He will like it just as well as if I had raised lilies and put them in the church the way you said."

"I guess He will like it better. Hannah Brown's been shiftless, just as you said, but she has had a sight of sickness and one thing and another, and if you have put away your feelings enough to quilt *this* quilt and give it to her, I guess it is more precious to the Lord than all the lilies you could have raised. And I'm sure it will be a beautiful Easter to Hannah

Brown. My sakes! if she won't be pleased!"

"I hope so," said Mrs. Smith. "I hope she will like it."

"Of course she will," said Mrs. Green.

At the prayer-meeting, that evening, there was but one member who did not look at Mrs. Smith with surprised eyes when she arose.

"Poor soul!" thought Mrs. Green. "How I wish I could speak out for her!"

But Mrs. Smith's voice was clear and strong, and her words were heard all over the room.

"Brethren and sisters," she said, "I have been judging folks all my life. I see it now. And now, with this confession to you, I want to begin again. I want—O sisters, I want the spirit of our risen Lord in my heart!"

She sat down. Presently the minister arose. "Let us pray," he said. "Let us pray that the spirit of our risen Lord may be in all our hearts!"

Boston, Mass.

EASTER DAWN

Not now, as once, by budding leaf
And flower unfolding bright and brief,
We mark our Easter Day's return,
While white the silvery tapers burn,
And chanting choirs in full accord
Salute the reigning, risen Lord!

For going on, our life grows gray
In shadow of the passed away,
The things we had, and have not, seem
The fading vision of a dream,
Dear voices hushed, dear hands ungrasped,
Dear households broken, links unclasped
That late were binding kith and kin;
Such winds of sorrow have swept in
That wide, waste spaces everywhere
Leave empty silence, bleak and bare.
Not now with starry lilies dight
We greet the Easter's morning light.

Our lilies bloom beyond the tide,
Sweet fields are on that other side;
Here meet we pain and fret and loss,
And heavy weight of rough-hewn cross;
When Easter breaks, thank God, we say,
For strength still equal to our day,
For hopes that span the road before
And love that climbs to heaven's door.
'Tis much, if but, serene and still,
We can accept the Father's will,
And, comforted, uplift our psalm,
And feel, through tears, the Easter balm.

And now, by every lowly grave,
One tender thought our fond hearts crave,
That He whose outworn grave-clothes lay
Folded and fair on Easter Day,
May come so much our own to be,
That aye His blessed company
May light like sunshine all our gloom,
And make our Easter lilies bloom
In hearts that join with full accord
The anthems to the Risen Lord.

— MARGARET E. SANGSTER, in *Interior*.

EASTER INTERPRETS DEATH

"THE Transfigured Valley," by Rev. William Miller, of Glasgow, is an inspiring book for Easter reading, and an appropriate Easter gift to those who have known the sorrow which death brings, and to whom friends would minister the blessedness of Christian comfort. It is a very simple little book, looking at death through the clear atmosphere of New Testament teaching, and interpreting it in the terms of New Testament symbolism. So interpreted, what is the meaning of death?

Death is a sleep. "She is not dead, but sleepeth," Christ said of the maiden. "Our friend sleepeth," He said of Lazarus. Stephen "fell asleep," is the climax of the sacred writer's account of the martyrdom. Before the New Testament an unknown Hebrew poet had given to death the same interpretation—"He giveth His beloved sleep."

The day is drawing to its close; the setting sun is casting its long shadows across the lawn; the little child is weary with his play, fretful, tired, needing sleep and knowing it not. The mother stands at the door and calls him. Reluctantly he turns away from the surfeit of his day's enjoyment, and with laggard feet comes to her; and yet she calls him that she may give him what her love knows he needs as preparation for a good tomorrow; and when at last he is undressed, and she takes him in her lap and sings softly to him, though still reluctant, still resisting, he succumbs to his own weariness and his mother's love, and falls into the sweet unconsciousness which God has provided for His children. Death is the voice of Christ calling to the weary child, "Come unto Me, and I will give you rest." Reluctant and resisting, we come at the call to take the gift He gives to His beloved.

Death is an exodus. On the Mount of Transfiguration they spoke of the "exodus" which Christ should accomplish at Jerusalem. "I will endeavor," says Peter, "that ye may be able after my exodus to have these things always in remembrance." The Christian is in a land of bondage. He is but half emancipated from the animal condition out of which he is emerging. Like the butterfly which has just broken loose from the chrysalis he is—bound about with silken threads—winged and yet held a prisoner. Like the seed imprisoned in the soil he—his life cannot be perfected until his soul breaks from its prison-house and emerges into the upper air and light. Death comes to this captive as Moses came to Israel, and bids him depart from the land of his bondage; it tells him he need no longer be half man, half animal; it breaks the silken bands which bind his wings, and gives him flight; it summons him as the sunlight summons the plant to leave burrowing and the darkness, and come forth into the light of perfect day. What we call life is dying, for the body is in perpetual flux, passing from life to death through all the years from the cradle to the coffin. What we call death is life, for it delivers from the decaying tabernacle, and him who was before half mortal, half immortal, it crowns conqueror over death. In dying death is swallowed up in victory.

Death is an unmooring. "The time of my unmooring," says the Apostle Paul, "is at hand." Like a ship on the stocks is man upon the earth; he is in the process of making. If he were always to stay upon the stocks, he would be an idle and useless thing. Before he is completed, but not before he is ready for launching, death knocks the underpinning away. He slips through the ways and plunges into the ocean. This is his true element. Now is he free, for now is the promise of his earthly preparation fulfilled in him and for him.

Death is a home-coming. "In my Father's house are many dwelling-places; I go to prepare a place for you," says Christ. He has been preparing a place for most of those who will read this article. The land will not be a foreign land; certainly not a land of strangers. From this shore to that He takes the emigrants, one by one. Home is where love is, and love in heaven waits for the coming of the loved ones from earth. If there is no recognition of friends in heaven, then heaven is not home, for friends make home. There the mother waits for her child, and the child for the mother; there the husband and the wife for the lifelong companion; there the pastor for some of his flock, and some of the flock for their pastor. When we step on board the mystic ship which sails away from this shore upon the unknown ocean, it is not to go to an unknown land, but to a home prepared for us, not by outward fittings, but by the equipments of love. How strange would seem the contrast to us if for a moment, amid the tears and farewells of earth,

we could only look upon the radiant expectation and the welcoming greetings of heaven!

Such are some of the symbols of the New Testament. Such is death as seen through these prophets' eyes, as interpreted in the light of the Easter morn. — *The Outlook*.

OH, TELL THE EASTER STORY!

REV. EDWARD A. RAND.

There is a soul now needing you—
A soul shut in to sorrow;
The clouds are hanging low today;
What sun will rise tomorrow?

Graves of its dead about it lie;
It naught beholds but sadness;
While seas of silence drear and deep
Drown every note of gladness.

And yet though shadows shut it in,
That soul to Heaven turning,
It will become a temple where
God's lamp of hope is burning.

Thy words may help that darkened soul;
A torch burns in the story
That Jesus from the grave did break
A path to endless glory.

A path for all! Rejoice! Give thanks!
Light up its fadeless beauty!
The torch thus lifted, thou shalt learn
That blessing waits on duty.

For when to lonely, cheerless homes
An angel thou art bringing,
Lo! at thy humble door there is
Another angel singing!

Watertown, Mass.

The Stone Rolled Away

REV. THEODORE L. CUYLER, D. D.

AT the early dawning of the first day of the week, the two Marys, with Salome and Joanna, go out of the northern city gates to visit the sepulchre, bearing with them precious spices. It is an errand of sweet womanly love for their crucified Lord. As they draw near the sacred spot, a difficulty occurs to them of which they do not seem to have thought before. They said to each other, "Who shall roll away for us the stone from the door of the sepulchre?" They remembered, then, that it was too heavy for their weak hands to manage, and must have gone on with anxious hearts. Their difficulty is soon solved; for lo! as they approach the tomb they discover that the barrier is gone! For an angel has descended from heaven and rolled back the stone from the door, and is sitting upon it clothed in a shining radiance.

What a rich lesson this beautiful incident in the sublime resurrection triumph conveys to us! Faith and love go on in their enterprises in this world to redress the wronged, and to help the weak, and to deliver the bound, and to rescue the perishing. Cynical selfishness sneers at them, and unbelief reminds them that their hands are too weak to wrestle with the big bowlders that obstruct their path. Grant that they are too feeble. Skepticism takes no account of the transcendent truth that Christianity is a supernatural thing, and that the supernatural power of the Almighty is on its side. That angel from heaven rolling away that rock to let forth the risen Christ is a glorious token of the power of the Holy Spirit to burst through and to break down every obstacle to the kingdom of that conquering Saviour. Brother, sister! be of good cheer; if love to Jesus and immortal souls inspires thy efforts, there is no boulder that almighty power cannot roll away.

"Love has an Easter all her own;
And on the margin of the tomb,
Where Death his fatal work has done,
Puts on her brow perpetual bloom."

EASTER TREASURE

I filled my house with flowers for Easter day,
All that the loveliest and sweetest bloom;
In every nook some fragrant cluster lay,
Perfume and beauty gracing every room.

Roses and lilies, spicy heliotrope,
Carnations, hyacinths, and daffodils,
Pansies for thoughts of love and ardent hope,
And sweet blue violets, bringing balm for ills.

The flowers were all for him, my boy, my boy!
I thought he might from heaven look smiling down,
And gain, mayhap, some little added joy,
Seeing his mother's love in blossoms shown.

There was a woman bowed with grief and care,
Who told me, amid tears, how, far away
In fatherland, her kinsfolk forth would fare
To church with hymns and flowers on Easter day.

Poor, homesick soul! I had no flowers to spare,
But yet, grief somehow hath compelling power!
I gave from all my rich abundance there
A small jar with a red geranium flower.

Even while she went with grateful smile and thanks,
A neighbor's little child came bringing me
A single lily. My flowers stood in ranks
What could a single added lily be?

I took it from her little, loving hand,
And gave the eager, upturned face a kiss;
My boy in heaven would see and understand
How 'mid his wealth of flowers came also this.

That night I dreamed of fields and gardens fair,
Where light was shining and where fountains played,
Where chanting voices thrilled the fragrant air,
And white-robed people with glad faces strayed.

And one there was, a little way apart,
My boy, my own, in heaven's sweet Easter hour,
Clasping with radiant smile upon his heart
A lily and a red geranium flower.

— MARY L. B. BRANCH, in *Youth's Companion*.

The Dayspring

EASTER is the time of hope. We turn to it as a flower to the sun; all the disappointment, the discouragement, of the year seem to lie behind us, and we turn with new ardor to the year that begins with the promise of renewed life, new opportunity. Nature seems to increase this surety. The earth is trembling with the new pulse of activity that will clothe her with beauty and fragrance.

We may stop for a moment, and look over the year behind us. It will be found, perhaps, to have in it more failures than successes, more defeats than triumphs. It may be marked by a broken love, a shattered friendship, an empty niche where a statue had been placed, the offspring of the imagination; it may be that the defeat of the year is in one's self; and this is the hardest to bear of all the burdens the year has placed upon us, yet it is the one that has the fullest promise of the Easter-time. To roll the stone away from our dead selves, and stand in the full light of knowledge with the opportunity for rehabilitation, yea, more than that, new creation, is to touch the very heart of divinity, and feel its pulsations in the soul. To stand with defeat behind us, and to face Godward, knowing that every sin has left an impress on character that will need the vigilance of the awakened manhood to overcome, and yet to know that the soul never stands alone, that the power to overcome is always within the grasp of the man who fights to win, gives victory. To feel the throb of a new purpose, to stand before men a type of the Man giving sym-

thy, help, hope, to all men — this it is to feel the Easter-time and live the Easter hope.

Mistakes, disappointments, shattered hopes and idols, defeated purposes, even mistaken interpretations, become but helps to the new year whose birth is the spirit of Easter promise. Life, hope, opportunity, and new power are the promises of every Easter. — *Selected*.

— To fully enjoy Eastertide, and to get the blessing it offers us, we should rise above our petty cares and small ambitions, and enter into the peace and rest the King means us to have. For every one of us there is an upper room, away from the world's bustle and stir, into which we may enter, and where we may bar the door. And there, as we sit and pray, One in whose hands are the print of the nails, on whose brow the scars of the thorns, shall come in, saying, "Peace be unto you!" — *Christian Intelligencer*.

BOYS AND GIRLS

MABEL'S EASTER EGGS

GRACE M. AUSTIN.

WHEN Mabel woke up on the morning of Easter Monday the first thing she saw was a pink egg lying on the pillow beside her. She took it up eagerly, and then saw a basket, its handle wound with ribbon, hanging on one of the brass balls at the head of her bed.

If the sun shines on Easter Monday in Washington the children are glad, because on this day the lawn behind the White House where the President lives is made free to the little ones. There are several small mounds here which are just right for rolling eggs. Hundreds of white and colored children, with their mothers or nurses, spend the day there, bringing their luncheon and making a regular picnic of it.

So as Mabel lived in Washington she was especially glad to see the sun shining on her curtain that morning. With a little help she was soon dressed; but what a delightful process it was! Two blue eggs were in the toes of her stockings, two red ones in her shoes, and a speckled one perched on her hair-brush. At breakfast a gilded egg lay on her plate, and Uncle Tom presented her a little box of candy eggs, so all was delightful so far.

After the meal was over she took her basket and went on an egg-hunt all over the house until she had found two dozen eggs — spotted, and striped, and plain ones of all colors of the rainbow.

Mamma had decided to take Mabel to the White House in the afternoon because then the Marine Band would play, and perhaps the President and his friends would watch the children from the balcony. Now she gave Mabel permission to play in the little park opposite the house. She had been out only a short time when she came in with a sober face and said to mamma, —

"Do you think I have too many Easter eggs?"

"No," said mamma, somewhat surprised, "two dozen is a proper number for you."

Mabel sat in her rocking-chair for a while without speaking, then began, —

"How many Easter eggs did you have when you were a little girl?"

Mamma laughed. "I did not have any, dear. I lived in a country place,

and at your age I had never heard of Easter eggs."

"Then anybody could get along with a dozen and a half," remarked Mabel; adding slowly, "or even a dozen, I suppose."

"I am sure of it," agreed mamma, wondering what was in her little girl's mind.

Mabel sat down on the rug and began to place her eggs in two rows. At length she said, —

"There are two of almost every kind, but there is just one lovely gold egg and one green egg."

There lay the two rows, all alike save the last egg in each line. With one more look at them, Mabel came up to mamma and spoke quite fast: —

"Mamma, you know Mrs. Lee is sick, and Alice told me this morning that every one was so busy she couldn't have any Easter eggs made for her, and she cried just a little, too. Do you believe I would have enough to roll if I gave Alice one of my dozens?"

Mamma guessed that Mabel was hoping she would offer to make another dozen for Alice, but she knew what was best for her little girl, so she answered, merrily, —

"That will be very nice. How would you like to walk up to the little store on P Street and see if we can find a basket like yours?"

Mabel's face was wholly bright now, and they soon made the purchase. When the two children and mamma at last started for the White House the golden egg was in Alice's basket.

All the afternoon they played and listened to the band music and ate from the luncheon basket mamma had brought. They saw the President looking down upon the children with a kindly smile. Then they rolled their eggs about until Mabel's were all gone, and Alice had only the gilded egg left to take home with her.

Sleepy little Mabel was tired enough for bed almost as soon as she reached the house, but her half-shut eyes opened wide with surprise and pleasure when she saw a gold-colored egg lying on her pillow. Mamma kissed her and tucked her in and said, —

"Now you and Alice both have something to remind you of this happy day."

Wilbraham, Mass.



OUR BOOK TABLE

The New Testament Church. By Rev. W. H. H. Marsh. With introduction by Franklin Johnson. D. D. American Baptist Publication Society: Philadelphia, Pa.

This stout volume impresses the reader with the fact that the author has spared no pains to prepare a comprehensive, reliable and candid book upon the great subjects treated. As Prof. Johnson says in his frank and critical introduction: "Persons interested in these matters — and who is not? — will find them discussed in this book in a manner at once fair, learned, original, profound and affectionate. A Baptist, he does not flatter the denomination of his choice, but shows faithfully wherein it has failed to employ its autonomous government aright. His work gives us new light concerning the organic unity of Christendom, the nature of the kingdom of God, the relation of the new dispensation to the old, and many other kindred subjects." That the author maintains a refreshing independence in the expression of his views is seen from the following paragraph taken from the chapter on Baptism: "No argument of Pedobaptists, for the last generation or more, against immersion, has been nearly so effective as the haste with which, too often, Baptists have hurried persons into the baptism without either credible evidence of regeneration or of adequate instruction in the Christian life or in the duties of a religious profession and the obligations of church membership." Mr. Marsh faithfully gives credit to authors upon whose opinions he has relied or with whom he is forced to differ.

International Monetary Conferences: Their Purposes, Character and Results. With a Study of the Conditions of Currency and Finance in Europe and America during Intervening Periods, and in their Relation to International Action. By Henry B. Russell. Harper & Brothers: New York.

This is a comprehensive history and treatise of the Silver Question. The learned author says: "This book has been written in the belief that much of the confusion and difference of opinion that has made the Silver Question such a vexed one, has been due to misapprehensions arising from the study of particular events or facts without sufficient regard to the influences which produced them. . . . An understanding of the Silver Question cannot be had from conditions that obtain in the United States alone." The author treats the subjects under the following general heads: "Slow Development of International Coinage Regulations — The Latin Union;" "General Acceptance of the Principle of the Gold Standard — Conference of 1867;" "Changes in Coinage Laws and Mint Regulations — The Demonetization of Silver;" "Continued Limitation of Silver Coinage — Awakening in the United States;" "First Efforts to Secure International Bimetallism — The Conference of 1878;" "The Conference of 1881;" "The Struggle for Gold;" "The Conference of 1892;" "The Course of Monetary Events since 1892." The whole subject seems to have been exhaustively and impartially treated.

The War of the Worlds. By H. G. Wells. Harper & Brothers: New York. Price, \$1.50.

This extraordinary story first appeared as a serial in the *Cosmopolitan*. The author says it is "the story of a possibility," and adds: "It may seem incredible to a large number of people not familiar with the ascertained facts about Mars and its relation to the earth; but to any one acquainted with the possibilities modern science opens out, it will, I am afraid, seem only very sober fiction indeed. If ever anything of the sort did happen, it would probably be a great deal worse than anything I have imagined in that story." In the early years of the twentieth century the Martians attempt the conquest of England. Ten shells, or cylinders, thirty yards in diameter, are thrown across forty

[Continued on page 434.]

DR. GREENE'S GREAT Private Lecture to Women

Concerns All Women Vital- ly and Deeply

No One Better Able to Give Advice than Dr. Greene

The Leading Specialist in Women's Complaints

Successful Physician in Chronic Diseases

No Charge for Consultation, Exam- ination or Advice

You Can Consult Dr. Greene Absolutely Free

He Places Sure Means of Cure Within Reach of All

The third great lecture of Dr. Greene, of 34 Temple Place, Boston, Mass., in Music Hall, Boston, was a most important private discourse to women. Not for years has so powerful, interesting and instructive a lecture been given to woman, a lecture so perfectly and accurately illustrated by stereopticon pictures and wonderful X-Ray effects, so plainly, graphically and completely described, and so forcibly and ably delivered by the learned Doctor, that every woman in the vast audience learned more about herself in an hour and understood herself better than she ever knew or understood before.

Particularly was it valuable to those women, and we are obliged to say that they are by far the great majority of womankind, who are ill, out of health, or suffering from some of those weaknesses, debility or diseases which serve to make the average woman's life anything but easy and pleasant.

It was at Dr. Greene's great private lecture that women became fully aware of just what those weaknesses and diseases are, of their nervous and physical conditions, of the necessities and requirements of their systems, of what is essential to maintain health, and how that health can be regained and restored when lost or impaired.

Women are great sufferers from disease. The aching head, nerves all ajar and shaken by over-strain, the utter weakness and prostration from overwork, worry and the cares of life, the sleepless, restless nights followed by tired waking mornings, the wearing pains, the dragging weakness of female complaints, the unutterable misery and weariness of it all, make dark life's picture with the discouragement of despair.

Yet no woman should despair on account of her weakness and ill health. It is to such women, bent and bowed under the weight of nervous and physical ailments, that Dr. Greene's lecture brought again the light of encouragement, hope, faith — faith that there

is a cure, that there is no case of disease, however great the weakness, and however much the suffering, which is not within reach of his skillful treatment and cure by his wonderful remedies.

And it is in regard to these marvelous vegetable medicines which Dr. Greene has discovered and compounded for the cure of disease, that we wish to speak most particularly and emphatically. While Dr. Greene is recognized at the present day as the most successful physician in the cure of all forms of nervous, chronic or lingering complaints, and while from his vast experience in having the largest medical practice in the world among the sick and suffering, his profound knowledge of diseases and his skillful treatment are unsurpassed by any other physician, still we believe that Dr. Greene's truly remarkable and astonishing success in curing complaints of all kinds, is principally due to the grand curative virtues of his wonderful remedies — those great and most valuable medical discoveries he has made among harmless vegetable medicines, the true remedies of nature which a wise Providence ordained for relief from human ills and which always cure and are curative in their very nature and action.

Dr. Greene has wondrous success in curing diseases with these purely vegetable medicines, harmless but sure in their action, remedies which cannot possibly injure the system in any way and yet are powerful in restoring health and absolutely certain in their health and strength giving properties. Dr. Greene does not employ in his treatment of the sick the poisonous drugs used by ordinary physicians, and which not only fail to cure nervous and chronic diseases, but often do injury and irreparable harm.

It is simply astounding to the ordinary observer who realizes for the first time the quick, sure and positive action of Dr. Greene's system of medicine in curing disease and experiences their almost magical power in making the sick well, banishing pain, weakness, suffering and disease — giving to the well-nigh discouraged and disheartened sufferer a new hope, a new happiness in the vigorous enjoyment of perfect and robust health.

Another matter of greatest value and moment to the people is that Dr. Greene can be consulted absolutely free, without charge or fee of any kind. Consultation, examination and advice are entirely free to the people. You are welcome to call, or write to Dr. Greene about your case absolutely without cost to you of any kind. His office is 34 Temple Place, Boston, Mass., where all are welcome and where large and ample reception and consulting rooms are completely at the service and convenience of those desiring free consultation and advice. Dr. Greene's laboratory, in which are compounded and prepared these most wonderful health-giving medicines, is one of the largest medicine manufactories in the world.

For the benefit of the thousands who live at too great a distance to make it convenient to call at the office, or those who for any other reason prefer to write to the Doctor for consultation and advice about their cases, Dr. Greene has completed and perfected the most successful system of treatment through letter correspondence which the world has ever known. The Doctor's wide experience among diseases, his great knowledge of symptoms and their meaning, and his ability to understand cases and conditions described to him by letter, make it absolutely certain that the majority of cases can be cured at their homes. They have only to write to Dr. Greene a full description of their cases and a letter will be returned in each case, perfectly and completely explaining the symptoms and disease so that the patient will know exactly what is the matter, whether a cure is possible, and just what the necessary medicine will cost to effect a cure. All this is absolutely free of charge. In this way a person can have a thorough examination of the case made and get an accurate knowledge of what is the matter without cost of any kind. The medicines, the prices of which are always low and within the reach of all, can be sent for or not, as the person chooses.

We should advise all who are sick, out of health or suffering from any weakness, debility or complaint, to grasp this sure opportunity of cure and consult Dr. Greene at his office, 34 Temple Place, Boston, Mass., or write in regard to their cases at once and without delay.

million miles of void with such precision that they all fall in the neighborhood of London. Each shell contained a number of Martians—fifty in all—with strange implements of war, a force quite adequate, it seemed, to the task of subjugating all humanity; but when the war had nearly reached a conclusion, London having fallen, rescue came from the most unexpected quarter—from microbes, germs, bacteria. "There are no bacteria in Mars," Mr. Wells says; and "the Martians were slain by the putrefactive and disease bacteria, against which their systems were unprepared."

Lessons from Life (Animal and Human). A Compendium of Moral Teachings Illustrated by Curious and Interesting Habits, Relations, Instincts, Peculiarities, and Ministries of Living Creatures. With an Introduction by Rev. Hugh Macmillan, LL. D. Thomas Whittaker: New York. Price, \$2.50.

Dr. Macmillan, who writes a very suggestive introduction to this volume, thus emphasizes its pertinency and importance: "How numerous and graphic are the images which the Bible has made use of from this sphere for our instruction! The sacred writers lived in the eye of nature in all her varying moods, and cultivated habits of acute observation. The ordinary pursuits of many of them brought them into close contact with the objects of the outer world. These objects formed a familiar part of their daily life. They were in league with the birds and beasts as well as the stones and plants of the field. David feeding his flocks on the hills of Bethlehem not only learned to know the names of the stars, but also the nature of the wild creatures that drew near with curiosity. . . . To the prophets of Israel the animals came, as they came at first to Adam, and they named them in a higher sense, and gave them a name and a place in the inspired writings." The author introduces familiar illustrations of this fact in great numbers. He calls attention in the preface, with much truth, to the fact that "illustrations taken from the world of living creatures—animals, insects, birds and fishes—have been but sparingly employed" by teachers and the clergy. This volume will be found extremely interesting, and, if intelligently used, can be made very serviceable to all public speakers.

John Wesley as a Social Reformer. By D. D. Thompson. Eaton & Mains: New York. Price, 50 cents.

This is a good book, for the writer presents Wesley as a very practical Christian applying his religion to those about him who most needed it. It is remarkable how our founder grows upon us when something like a correct view of his thought and ministry is apprehended.

Standard Literature Series. University Publishing Company: New York.

This excellent series includes works of standard authors condensed for use in schools, with introductory and explanatory notes. Pupils can thus become acquainted with the works of a large number of writers by a very moderate expenditure of time and money. The twelve neat volumes before us include: "The Sketch Book," "Knickerbocker Stories," and "The Alhambra," by Washington Irving; "Ivanhoe," "The Lady of the Lake," and "Tales of a Grandfather," by Sir Walter Scott; "Little Nell," by Charles Dickens; "Enoch Arden" by Tennyson; "Evangeline," by Longfellow; "Harold," by Bulwer-Lytton; "Two Years Before the Mast," by Richard H. Dana, Jr.; "The Last of the Mohicans," by J. Fenimore Cooper.

The Children of the Future. By Nora Archibald Smith, Joint Author with Kate Douglas Wiggin of "The Republic of Childhood," "The Story Hour," and "Children's Rights." Houghton, Mifflin & Company: Boston. Price, \$1.

This volume is made up of a series of essays which appeared in the *Outlook* and in *Table Talk* and attracted general and favorable attention. Parents and teachers of children will find in it much healthy and practical counsel, with much, also, that will enable them to apprehend more intelligently the child mind and nature.

Magazines

"A Decade of Federal Railway Legislation" is fittingly made the leading contribution in the April *Atlantic Monthly*. Other special topics are: "On the Teaching of English," "A Florida Farm," "The Yellowstone National Park," "The Romance of a Famous Library," "Personal Impressions of Björnson and Ibsen." In the "Contributors' Club" the strange question is asked and strangely answered: "Can a Clergyman be a Good Fellow?" (Houghton, Mifflin & Co.: Boston.)

Another instalment in the series of papers now so well known under the general title of "The Workers," appears in *Scribner's* for April. "The Police Station Breakfast" is a striking illustration. Senator Lodge continues "The Story of the Revolution," and this chapter is profusely illustrated. Thomas Nelson Page presents two new chapters in "Red Rock—A Chronicle of Reconstruction," with illustrations. Poems, stories, and several strictly literary contributions of a high order will also be found in this number. The cover this month is artistically beautiful. (Charles Scribner's Sons: New York.)

"The Demoralization of France," an unsigned and the leading contribution in the *Contemporary Review* for March, will attract much attention. "The Immorality and Cowardice of Modern Loan Mangers" should be generally read and heeded. "The Decline of Tractarianism," by A Country Parson, is a forcible paper that will doubtless call out a strong rejoinder. "The Strike of the German Students in Austria" contains some strange revelations to American readers. (Leonard Scott Publication Co: New York.)

The *Bibliotheca Sacra* for April is a strong and critical number. The contribution upon "The New Chronology of Paul's Life" will attract special attention. "Modera Lights on the Reformation" and "Early Religion of the Hindus" are for scholarly readers. "The Problem of the Currency" is

a fresh putting of a current vital question. "The Pilgrim Fathers and the Message of Puritanism," by Newell Dwight Hillis, is a very fine paper, rich in thought and faultless in diction. (Bibliotheca Sacra Co.: Oberlin, Ohio.)

To turn the pages of *Harper's Magazine* for April is to sharpen the desire to critically read and study it. It is a very attractive number, and the illustrations are profuse and artistic. "How to Cycle in Europe" contains six illustrations from drawings by the author. "The Closing Scene at Appomattox Court House" is written by Gen. George A. Forsyth, U. S. A., and has five striking illustrations. Another finely illustrated paper is, "The Essentials at Fort Adobe." (Harper & Brothers: New York.)

The April *Century* has a group of papers on the Pennsylvania coal regions. Henry Edward Rood tells of the supplanting of English-speaking miners by foreigners from Austria-Hungary and Italy, his paper being entitled "A Polyglot Community." Jay Hambidge gives "An Artist's Impressions of the Colliery Regions," mainly in the vicinity of Latimer, where the recent rioting took place. Both of these articles are illustrated with many striking pictures by Mr. Hambidge. Under the general heading of "Coal is King," Edward Atkinson considers "The Advantages of England and the United States in the World's Commerce," and Edward W. Parker tells of "The Supply of Anthracite Coal in Pennsylvania." Sara Y. Stevenson brings to a close her series of reminiscences of the French intervention in Mexico, with a graphic paper on "The Fall of Maximilian." (Century Co.: New York.)

A contribution from Hon. W. J. Bryan upon "Foreign Influence in American Politics," makes the April *Arena* notable. In addition to this, many will be attracted to this issue by a paper from Hon. George Fred Williams on "The Way Upward." The editor writes upon "Three Epochs of Democracy and Three Men." The issue is quite remarkable. (The Arena Company: Copley Square, Boston.)

Humors in the Blood

That pimple on your arm, those itching and burning hives, those numerous little eruptions, just as surely indicate impurities in the blood, which should have prompt and careful attention, as do boils, carbuncles, ulcers, salt rheum, and the severest forms of scrofula. Hood's Sarsaparilla cures all humors of the blood of every form and degree. The evidence of its cures of the worst scrofula diseases is abundant and conclusive. The greater includes the less. And the peculiar merit of Hood's Sarsaparilla enables it to cure simple as well as serious ailments when all other medicines fail. Acting thoroughly on the blood, its beneficial effects penetrate every part of the system. Thousands of testimonials tell of blood purified, strength and appetite renewed, stomach toned, health perfectly restored, by Hood's Sarsaparilla.



"C. I. Hood & Co., Lowell, Mass.:

"Dear Sirs:—For eight years I was a sufferer from hip disease. I had three running sores on one of my hips and I could not walk across the floor without crutches, which I was obliged to use all the time in getting about. Every winter I was worse and was confined to my bed for six or seven weeks at a time. I finally began taking Hood's Sarsaparilla and it has made a perfect cure. I feel confident it saved my life. I am now well and hearty and have never had any trouble with my hip since being cured by Hood's Sarsaparilla. I feel very thankful for this great medicine and earnestly recommend it to all who are afflicted

as I have been, or who are suffering from any ailment that is caused by impure blood. It has done a wonderful work for me. The sores are all healed. I have a good appetite, am strong and well, and Hood's Sarsaparilla has given me permanent good health." OLLIE L. ARCHER, 139 Dudley St., Dayton, Ohio.

Hood's Sarsaparilla

Is America's Greatest Medicine because it cures when all others fail.

THE SUNDAY SCHOOL

Second Quarter Lesson III

SUNDAY, APRIL 17, 1898.

MATT. 17: 1-9.

REV. W. O. HOLWAY, D. D., U. S. N.

THE TRANSFIGURATION

I Preliminary

GOLDEN TEXT: *We beheld his glory, the glory as of the only begotten of the Father.* — John 1: 14.

1. DATE: A. D. 29, autumn.

2. PLACE: Mt. Hermon, probably.

3. PARALLEL NARRATIVES: Mark 9: 2-13; Luke 9: 28-36; 2 Peter 1: 12-21.

4. HOME READINGS: Monday — Matt. 17: 1-9. Tuesday — Mark 1: 1-11. Wednesday — John 5: 19-32. Thursday — 2 Peter 1: 15-21. Friday — Heb. 1. Saturday — Rev. 1: 9-18. Sunday — John 1: 1-14.

II Introductory

The week following the discourse in our last lesson was probably passed by the disciples in great perplexity and fear. Not that their faith in Jesus' Messiahship was shaken, but the mysterious announcement of His sufferings and death, and the rising again on the third day, together with the very serious and weighty conditions which He had imposed upon discipleship, had, no doubt, greatly depressed them. They feared to ask for an explanation of the disclosures He had made, and He, perceiving their mental difficulties and the trial of their faith, saw fit in His wisdom to leave them for a season without specific instruction. But one evening, instead of going up the mountain alone as was His wont, He took with Him Peter, and James and John. It was "a high mountain apart" up which they climbed — stately, snowclad Hermon, in all probability. After some hours spent in laborious ascent, the desired seclusion and elevation were reached; and while Jesus knelt in prayer, the three disciples, as afterwards at Gethsemane, stretched themselves on the cool grass and yielded to drowsiness. When they awoke their eyes were well-nigh dazzled with an unearthly radiance which beamed from the person and dress of their Master. Whiter than any snow — intolerably white and brilliant, like the face of the noontide sun — was the aspect of their Lord. And He was not alone. With Him, conversing with Him "in the same flood of golden glory," were two majestic forms whom the disciples instinctively recognized to be Moses and Elijah. And lo! the subject of their converse was our Lord's approaching death at Jerusalem, over which the disciples had pondered the past week so painfully.

The visitors were about departing when Peter, not knowing what he said, but anxious to detain them and enjoy longer a spectacle so august and transporting, exclaimed, "Master, it is good for us to be here; and let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias." But his words were hardly spoken when a luminous cloud, unlike anything on which the disciples' eyes had ever before rested, and carrying with it a sense of ineffable glory and holiness as of the very pavilion of the Most High God, overshadowed the mountain; and a Voice

spoke out of it with such awe-inspiring accents that they fell prostrate and buried their faces in the grass: "This is My beloved Son, in whom I am well pleased. Hear ye Him!" Not until Jesus came and touched them, and bade them rise, did the disciples dare to lift their faces. But when they did, all the supernatural brightness had vanished, the cloud had disappeared; none remained save "Jesus only." A commandment of secrecy concerning what they had seen was laid upon them, not to be broken till He was risen from the dead.

III Expository

1. After six days. — Luke says, "about eight days." Jesus taketh Peter, James and John — "the 'sons of thunder' and the 'man of rock'" (Farrar); "the flower and crown of the apostolic band — Peter who loved Him so much, John whom He loved so much, and James who should first attest that death could, as little as life, not separate from His love" (Trench). These chosen witnesses had before been selected to be present at the raising of the daughter of Jairus, and afterwards were designated as His companions in Gethsemane. Up into a high mountain apart. — Probably not Tabor, notwithstanding the tradition which, as early as the fourth century, fixed upon this summit as the scene of the Transfiguration; for (1) Tabor was crowned with a fortress and its sides were inhabited, therefore it could not offer the necessary seclusion; (2) there is no hint of our Lord leaving the precincts of Caesarea Philippi before the event, while we learn that after it (Mark 9: 30) He did pass through Galilee. Later opinions concur in fixing upon Mt. Hermon as fulfilling the requirements of the narrative.

Alford shows pretty conclusively that the Transfiguration occurred during the night: 1. Jesus had gone up to the mountain to pray (Luke 9: 18), which He usually did at night; 2. The apostles were asleep, and are described as having kept awake through this occurrence; 3. They did not descend until the next day (Luke 9: 37); 4. The Transfiguration itself could be seen to better advantage at night than in daylight. Dr. Schaff adds: "On Mt. Hermon snow would be visible, adding a natural splendor to the scene."

2. And he was transfigured before them. — Luke mentions that this mysterious change took place while He was praying. The three disciples were eye-witnesses of the event, and Peter emphatically testified to it, long after, in one of his epistles (1 Pet. 1: 16-18); also John (1: 14). The transformation wrought was, if the narrative has any meaning at all, supernatural, and therefore inexplicable. His face did shine as the sun, etc. — The other Evangelists furnish additional particulars. Mark speaks of His garments as becoming "exceeding white, so as no fuller on earth can white them." Luke says: "The fashion of His countenance was altered, and His raiment was white and glistening." It seems unworthy to believe that this incomparable radiance, which the Evangelists can find no figure strong enough to depict, was a mere transient impartation — a merely reflected lustre like that which brightened the face of Moses when on the Mount. Rather it was a manifestation of our Lord's inherent but hidden glory, the glory which He had "with the Father before the world was;" the intolerable brightness before which John in Patmos fell prostrate as one who was dead.

3. And behold! — Indicating how astonishing was the next event — the appearance of the two august representatives of the older covenant, the Law and the Prophets. Moses and Elias (R. V., "Elijah") — "intuitively recognized" (Schaff); "known to the disciples to be what they were by that elevation of their whole spiritual life, that ecstatic state of a divine clairvoyance, if we may use

the word without offence, in which alone they could have seen these sights at all" (Trench). Both these personages had been forerunners of the Messiah; had passed through some similar experiences, such as the forty days' fast; and had been mysteriously removed from life to the abode of blessed spirits, the one thirteen hundred, and the other nine hundred, years before this event. They appeared now "in glory," according to Luke, i. e., in a glorified form. Lange, Abbott and others explain that our Lord on this occasion spiritualized Himself in order that He might commune with these spiritual visitors. Talking with him. — The subject of their converse is given by Luke — "His decease which He should accomplish at Jerusalem" — the same topic on which our Lord had discoursed with His disciples a week previously. The presence of the great lawgiver and reformer on this occasion, and the theme on which they conversed, "showed to the disciples that the Law and the Prophets harmonized with the Gospel in regarding Christ's sufferings as the prelude to His glory" (Smith).

4. Then answered Peter. — It appears, from Luke's account, that the three disciples had been "weighed down" with sleep; that, suddenly waking, they had beheld the heavenly embassy, and, according to Mark, were "sore afraid;" that they had listened to the conversation, neither of them venturing to speak, until Moses and Elijah were on the point of departing, when Peter, impulsively, hardly knowing what he said, but eager to delay their departure, uttered his exclamation. Lord, it is good for us to be here — with Thyself and these exalted spirits. No paradise like this. "And if it was so good a thing to dwell with two of His saints, how then to come to the heavenly Jerusalem!" (Anselm.) Make three tabernacles — booths or tents. His "willing soul would stay," if these heavenly visitors could be induced to remain. Better to tarry here, he thought, in spiritual blessedness, than to descend to the dusty roads of duty or the thorny path of suffering. Possibly Peter "thought of inaugurating a new communion with Christ for its centre, Moses its lawgiver, Elijah its zealot (prophet), thus amalgamating externally the Old and New Testaments" (Schaff).

5. A bright cloud — not dark and threatening, as at Sinai, but radiant — the well-known and awe-inspiring symbol of the divine Presence, recalling the Shekinah in the temple, and the pillar of cloud and fire in the wilderness. Overshadowed them — not the disciples, though Luke's account seems to imply it, but only the three for whom Peter wanted to build the tabernacles. Even while he spoke, this heavenly pavilion descended and enveloped them. A voice out of the cloud — the same that had been heard at our Lord's baptism. Peter never forgot this voice. Many years after he wrote, in his second epistle, "For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory. And this voice we heard," etc. This is my beloved Son. — So Peter himself, speaking by the express revelation of the Father, had already confessed, "Thou art the Christ, the Son of the Living God." Hear ye him. — God had spoken unto the fathers by the prophets; He hath "in these latter days, spoken unto us by His Son." The disciples were no longer to listen to Moses and Elijah; their mission had ended, and they had departed; Jesus remained, and "Jesus only." Him they were bidden to hear and obey.

6, 7. When the disciples heard it. — Scarcely can a mortal hear the voice of God and live. Their terror and prostration were only what might be expected at a moment when God was both visibly (in a sense) and audibly present. Jesus came and touched them. — From their swoon of terror they

were roused by His life-giving touch. Arise, be not afraid. — They recognized the familiar and tender voice.

8. Saw no man (R. V., "no one") save Jesus only. — All the dread manifestation had passed — prophet and lawgiver, and the Shekinah and the awe-inspiring voice. Only Jesus was visible, and He no longer transfigured, but clothed in the robes of His humiliation. But the impressive scene and its lessons were not soon to fade from memory.

These words following as they do upon the "Be not afraid," imply a marked contrast to Peter's rash utterance. It was not "good" for frail men, such as they were, to tarry long in the immediate glory of the Presence. It was a relief to see "Jesus only" with them, as they had been wont to see Him. So in our own lives, moments of spiritual ecstasy are few and far between; and it is good for us that it should be so, and that we should be left to carry the fragrance and power of their memory into the work of our common life, and the light of our common day (Ellicott).

9. Tell the vision — not implying that the occurrence was unreal. Mark says, "what things they had heard." To no man until . . . risen from the dead. — Even the other disciples were to remain ignorant of what had happened, probably because they could not understand it, even if told; and also because future events were needed to confirm it and make it explicable. Even the favored three did not understand what the rising from the dead should mean (Mark 9: 10).

Had they preached the Messiah now, they would hardly have held Him forth as a dying Redeemer. And had they preached Him as a glorious Messiah, superior to Moses and Elias, as set forth in His Transfiguration, the Jewish authorities would have held them guilty of treason (Whedon).

IV Illustrative

1. When, in the desert, He was girding Himself for the work of life, angels of life came and ministered unto Him. Now, in the fair world, when He is girding Himself for the work of death, the ministrants came to Him from the grave — but from the grave conquered — one from that tomb under Abarim, which His own hand had sealed long ago; the other from the rest into which he had entered without seeing corruption. There stood by Him Moses and Elias, and spake of His decease. And when the prayer is ended, the task accepted, then first since the star paused over Him at Bethlehem, the full glory falls upon him from heaven, and the testimony is borne to His everlasting Sonship and power (Ruskin, *Modern Painters*).

2. God does not make the mountain tops to be inhabited; they are not for the homes of men. We ascend the height to catch a broader vision of our earthly surroundings, but we do not tarry there. The streams take their rise in these uplands, but quickly descend to gladden the fields and valleys below. We are to take these crystal waters to quench the thirst of others. Most are to descend to a commonplace life — to our farms, our shops, our study. I must soon take up the geological hammer and talk of fossils and skeletons. This is not a downfall, not a descent. Let life hold its true meaning and all duty becomes sacred (Drummond).

3. Carlyle, speaking of the Reformation, says: "Are there in this nation enough of heroic men, enough to venture forward and to battle for God's truth versus the devil's falsehood? Once risen into this divine white heat of temper, were it only for a season and not again, it is henceforth considerable through all its remaining history. Nations are benefited for ages by being thrown once into divine white heat in this manner. And no nation that has not had such divine paroxysms at any time is apt to come to much." So the Transfiguration experiences help us all the rest of our lives. Revival heights bless us evermore; and when they

have passed away, and we have come down into the valleys, the blessings have not left us (Peloubet).

VALUE OF THE RESURRECTION

WHAT is the value of the Resurrection of Christ?

1. The Resurrection of Jesus Christ is of value in confirming our faith in the over-rule of God in the human world and in the ultimate triumph of His Son.

There are many things in the modern world which make belief in the divine government very hard. The affairs of men at times get into a hopeless tangle. There is at times apparently nothing in the world but spiritual confusion and moral chaos. We need something to tell us that God can bring cosmos out of chaos, and make the right prevail. We have that something in the Resurrection of Jesus Christ.

When Christ was crucified, it seemed that the sun of God's justice had gone down behind thick clouds, and that a moral darkness, of which the darkness around the Cross was but a shadow, had settled on the earth. It seemed that while all the virtues were being crowned and feasted in Rome, all the virtues were being crucified in Jerusalem. It seemed that nothing in the world was more sure of being discounted than moral beauty, and that nothing was more certain of a future than physical and brute force. But when Jesus Christ burst forth from the grave in which they laid Him under stone and seal, He proclaimed to men's senses as well as to men's consciences, that the real law which rules the world is moral, and not material, and that if the sun of God's righteousness is at times overclouded in human history, it is certain to reappear. To know that Jesus Christ rose from the grave is to know that whatever may be the perplexities of the moment, or of the age, the world is really swayed by God's most holy and overruling providence.

As we speak of the over-rule of God, so may we speak of the onward and triumphant march of the cause of Christ. A risen Christ is an assurance of a victorious Christ. If death and the grave could not hold Him or hinder Him, nothing can. Christian, you need not be troubled about the permanency of Christ's truth. Men may snarl at it, criticize it, mangle it, distort it, boast of its overthrow, and place on the throne of popular favor a gospel which is not His gospel; still the living Christ lives in His truth, and one pulse-beat of that power of His, which once racked the whole kingdom of death, will be sufficient to leave in shapeless dust the mightiest tower of Babel which unregenerated humanity has ever built. You need have no fear for the future of His kingdom, for let Him who found the grave only a cobweb in the path of His purpose issue but one of His omnipotent decrees and thrones will crumble, and dynasties perish, and nations vanish like smoke.

2. The Resurrection of Jesus Christ is of

value as the source and spring of the higher life in man.

Paul says: "He is our life!" Who is our life?

The resurrected Christ. The Christ at the right hand of the throne of God.

He is our life in that He teaches us to think largely and hopefully and ambitiously of ourselves. We are to be like Him. His true self, His risen self, is a revelation of our true self, our risen self. Is His life a type of man's life, then we can reverence man's life. The most reverent thing in the universe (excepting God) is a human life that is certain of a glorious immortality. The risen Christ explains me to myself. He tells me that as His follower I am not limited to time. Eternity is mine. Now this wonderfully enlarges my life. It means plans to be carried over the line, and to be completed in the beyond. Tell me that my life is bounded, and that I am only a creature of "Now," and that moment there is an awful shrinkage in my aspirations and expectations, and consequently an awful shrinkage in my purposes and in my enterprises. I must attempt nothing so large that I cannot finish before the sun goes down. I must desire nothing that this life cannot bestow. I must, and I will live as a poor, timid, cramped, crippled, limited, temporary thing should live. To live thus is living according to my nature. But I am not a limited, crippled, cramped, temporary creature. Wrapped up in me, under many a covering, under many a fold, are the everlasting powers of a son of God. The seed of my immortality is only waiting for the coming of its spring-time.

The value of Christ's Resurrection is this:

It begets a resurrection within us. It gives a new sense of the largeness of life. It starts spiritual possibilities leaping in the soul. It bridges earth and heaven, and brings over to earth the vitality of heaven to inspire and to nourish us. It roots our life in the risen Christ, and thus puts the fullness of heaven at our disposal.

In a Scottish valley, beside a little brook, where there was no kindly soil, a Highlander once planted a tree. Of course it wilted and drooped. But suddenly to the surprise of every one it took a new start in life and bore rich fruit. What was the source of its new life? That was the query put by all who knew it. An examination revealed the secret. With a marvelous vegetable instinct it sent out a shoot which ran along and over a narrow sheep bridge and rooted itself in the rich loam on the other side of the brook. From this rich loam it drew its new life. Even so, the Resurrection of Jesus Christ bridges the River of Death that flows between earth and heaven, and the souls of men who see this and know this, send out the shoot of faith, and this shoot running over the bridge between earth and heaven, roots itself in the spiritual realities beyond, and draws spiritual life from the very fullness of God. "Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us again unto a living hope, by the Resurrection of Jesus Christ from the dead." — REV. DAVID GREGG, D.D., in "Facts that Call for Faith."



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THE CONFERENCES

EAST MAINE CONFERENCE

Bucksport District

Pembroke.—The year is closing well. The pastor is encouraged by the work being done in Sunday-school. There is a universal desire that Rev. E. S. Gahan remain and complete the full term.

South Robinson.—At the last quarterly meeting, March 9, the pastor received 26 on probation—a part of the fruitage gathered in from the late revival, when upwards of fifty expressed a desire to lead a Christian life. For repairs on the parsonage during the year \$87 has been expended.

Perry.—This part of Rev. R. A. Colpitt's charge has been carefully looked after, and there are hopeful indications for the future. Pastor and people are encouraged.

Calais, Knight Memorial.—Under the leadership of Rev. S. A. Bender this society is putting on new strength. Four weeks of special meetings have been held. The church was greatly quickened and a goodly number converted. The

Sunday-school and Epworth League have been doing excellent work throughout the year; the latter society has been active among the poor of the city, and the members have been going out by twos, helping the pastor in looking up and caring for the interests of the pastoral work. Repairs and improvement of church and parsonage property have been made at a cost of \$100.

Calais, First Church.—The reports at the fourth quarterly conference show that the Sunday-school is in good condition, having a membership of over 200 and an average attendance of 158. The library has added \$136 worth of books during the year, and a new carpet has been put into the parlor at the parsonage. The class and prayer-meetings are well attended. Rev. C. H. McElhiney is pastor.

Columbia Falls, Columbia and Indian River.—Rev. S. O. Young's fourth year among the people of this charge has been in some respects more prosperous than either of the others. The Sunday-school at Columbia Falls has a record maintained by few in a place of its size. During the last six years only one Sabbath has passed without a session of the school being held. We are glad to learn that the leaves that have been used for a time in this school have been put one

side, and the Berean series adopted. This, we believe, is as it ought to be.

Alexander.—Considering all that pastor and people have to contend with at this point, a year of prosperity has been enjoyed. Rev. W. P. Greenlaw is pastor.

Harrington.—Although the regular services on this charge necessitate the being out every evening in the week and preaching three times on Sundays, the pastor, Rev. Chas. Rogers, have remained at his post and toiled faithfully. Recently two have requested prayers. During the year the church steeple has been painted, new steps put down, and repairs to the amount of \$66 made on the parsonage. N.

Castine.—Rev. C. W. Wallace writes: "Mrs. Etta B., widow of the late Rev. U. G. Lyons of the East Maine Conference, is ill with nervous prostration. The death of her husband ten months ago left her alone to face the grave problems of life before her and her two children. This care, with sickness in the home, added to the shock of the great affliction itself, has been sufficient to break down her nervous constitution. While her condition cannot be considered dangerous, now after five weeks' sickness immediate recovery

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cannot be expected. With the kind care and sympathy of many friends, we trust that her usual strength will in time return."

Rockland District

Round Pond.—During the year 7 have been received on probation and 3 to membership. The Epworth League is at work, the Juniors are happy, and the class-meetings are good. Mr. Alexander Yates, one of our noble laymen, has been very ill, but is improving.

Bristol.—Good congregations are reported here. Sixty books have been added to the Sunday-school library. The pastor's salary is paid in full. C. H. Bryant has been licensed as a local preacher.

West Bristol.—This is the only weak point in the whole town of Bristol.

Pemaquid and New Harbor.—All departments are prosperous. The pastor has received 20 on probation and 12 to membership. The benevolent apportionments are met in full, all bills paid to date, and \$1,600 expended on church property.

South Thomaston and Spruce Head.—This charge has enjoyed a good year. Congregations have increased, the church has been strengthened, and souls saved. Three have been received to membership during the quarter. The people say, "We are still on the advance."

North Waldoboro.—There have been three conversions. On the debt \$75 has been paid, and about the same amount has been expended in repairs and improvements on the parsonage. The pastor has attended twenty funerals and married a large number.

Orff's Corner.—Services here have been well sustained during the year, and the claim will be paid in full. The committee appointed to investigate the ownership of the parsonage reported as follows: The M. E. Church of Orff's Corner has no legal claim to said property. Well settled!

Union.—During the year there have been 33 conversions, and revival services are still going on at North Warren. All departments are prosperous, with an increase in the Sunday-school and a gain of membership in the League.

Washington.—Two recently joined by letter, and others will soon do so. Rev. F. Palladino is doing good work, and the people desire his return. He was recommended for "admission on trial," at the union quarterly conference.

Waldoboro and Winslow's Mills.—Large congregations, spiritual social services, with finances well in hand, is the condition on this charge. In repairs and improvements \$600 have been expended. W. W. O.

Bangor District

Bangor, Grace Church.—The pastor, Rev. J. M. Frost, is fully aware that the Conference is to meet with him this year, and he is as busy as a man can well be making the necessary preparations. It would not be surprising if some new and interesting features should be introduced, for he is the kind of man that does such things. There is no question but the Conference will be royally entertained, for the Methodist churches in Bangor and Brewer will vie with each other to do the most. The work in all departments is prosperous and rising. Perfect harmony prevails between pastor and people. The benevolences will doubtless be full. Another great loss to the church has been sustained in the death of Mr. Hiram Jones, a good man and a loyal member. "The workmen fall, but the work goes on."

Fort Fairfield.—The year has been most pleasant and prosperous on this charge. The congregations are large. Every one speaks well of the pastor, Rev. E. V. Allen, especially in his pulpit efforts. His addresses and sermons to young people of late have been productive of good fruit. The people are satisfied.

Dover.—Evangelist Gale held meetings here for two weeks with good results. Our church will reap an excellent harvest. The church is in its usual happy and hopeful mood. The request was unanimous and hearty for the return of the pastor, Rev. C. C. Whidden, for the fifth year.

Harmony and Athens.—This is a heavy charge but the pastor, Rev. M. S. Preble, has been diligent, and has held revival meetings at three points with some results. One year on such a charge as this hardly affords an opportunity to get acquainted with the people. The territory and material are here to make two good charges

and we trust the time is not far distant when it will come to pass.

Hartland and St. Albans.—A pleasant fourth quarterly conference was held here. The reports showed progress. The return of the pastor for the fourth year is desired. He is pleasantly settled in the new parsonage and all goes well.

Hodgdon and Linneus.—With a good field and a good husbandman there must be a good harvest. The pastor, Rev. J. H. Barker, is hopeful and diligent.

Sherman.—Rev. George Palmer took up this work at the beginning of the year under trying circumstances, but has prosecuted it most heroically, and we find it in greatly improved condition. Added territory will strengthen the charge and make it more desirable.

Dixmont.—This is a romantic town, with charming scenery and delightful long drives. There is plenty to do, and the pastor, Rev. N. La Marsh, has a disposition to do it. Sixteen miles over drifted roads, preaching three times, with as many communion services, are just enough to make the presiding elder feel like doing something. The people say of their pastor: "An excellent preacher, a good man"—and we add, a good people. His return is desired.

Mars Hill and Bridgewater.—This comparatively new field is yielding to the strokes of the workman. The new church at Mars Hill is completed outside and the bills are all paid. The work will be continued at an early date and finished during the season. The pastor, Rev. M. S. Hill, and wife are highly esteemed all over the charge, and they are, we believe, laying the foundation for a great and blessed work. We need a church at Bridgewater.

Monticello and Littleton.—The fourth quarterly conference, the first held in the new church, was an occasion of great joy. All the reports were of the most hopeful kind. The finances are well in hand, the Sunday-school is large and growing. The unanimous verdict is, Keep your hands off our pastor, Rev. F. H. Osgood, and we shall be all right. Who rejoices more over prosperous churches than presiding elders?

Newport and Detroit.—A few hours or a few days with Rev. C. E. Springer and his people are restful and exhilarating. Everything is rising—congregations, Sunday-school, sympathy, helpfulness and grit. Newport and Detroit will come to the front.

Pittsfield and Palmyra.—Rev. G. H. Hamilton is about concluding his fifth year with this most excellent people. Many are the tears and more especially because of the poor health of Mrs. Hamilton, who has endeared herself to all who know her. The work done on this charge and the results obtained are wonderful. Happy the man who falls into the hands of this loyal people another year!

Easton.—A very happy quarterly meeting was held with Rev. J. E. Fischer and his people. Benevolences are all met and other financial interests are unembarrassed, while the congregations are large and increasing. Of course there was a hearty invitation to the pastor to continue.

Mapleton.—The work is moving pleasantly. The Epworth League and Sunday-school are especially prosperous, and the Sabbath attendance good. Rev. M. H. Sipprelle and family are much beloved and are happy in their work.

Washburn.—Union meeting with the Baptists are in progress. An excellent interest prevails and there has been a goodly number of conversions. Rev. E. O. Smith is just closing the third year of his pastorate with this people. They have been prosperous years, and never to a greater de-

gree than now. His return is unanimously desired. E. H. B.

MAINE CONFERENCE

Portland District

West Kennebec.—Large congregations and financial prosperity indicate the wise management and popularity of the pastor, Rev. J. H. Bounds. His return for another year is requested. The Epworth League has been judiciously pruned as to its associate membership and is in a healthy condition for spiritual work.

Kennebunk and Saco Road.—The people are jubilant over Rev. W. P. Lord's consent to be returned for another year. The church was never in better financial condition, the social meetings are better sustained, and the prospects are good for a year of spiritual harvesting. Work in the shops is so uncertain that many members have been transferred to other places, so that statistical reports do not indicate the real prosperity of the church. There have been over fifty removals in recent years, and yet the membership shows a net increase of about thirty.

West End, Portland.—No part of the city is growing so fast. The population is rapidly increasing. The success of our church depends upon liberal giving and wise planning during the next three years. All Portland Methodism should help this enterprising society. The Sunday-school crowds the audience-room, and demands the completion of the vestry at a cost of about \$300. The members give generously. Receipts for current expenses have nearly doubled this year. Rev. H. E. Dunnack is wisely leading and is encouraged by success. His people say that he must be returned.

Westbrook.—Eighteen have been received in full this year, and ten on probation. Epidemics of sickness and business depression have affected the work of the church, but the brethren are courageous. A unanimous vote was given for the return of the pastor, Rev. C. C. Phelan.

Biddeford.—The sum of \$370 has been raised by the "talents" distributed a few months since. The pastor, Rev. C. W. Bradley, expects \$400, and thinks the effort has united the people and taught the lesson of self-denial to old and young. It is certainly an improvement on fairs and suppers. At the "tea-gathering and roll-call" an original poem was read by Mrs. Carlos Heard, and many amusing and pathetic accounts were given regarding the raising of the money. E. O. T.

Lewiston District

West Durham and North Pownal.—Repairs have been made upon the parsonage at an expense of \$100, one-half of which was contributed by the Ladies' Circle of North Pownal. Nine or ten converts will join upon probation. The pastor, Rev. W. H. Varney, is much beloved, and his return for a second year is desired.

Long Island.—Rev. W. H. Gowell is completing his fourth year on this charge. Much faithful labor has been put forth, which cannot fail of yielding desirable results.

Chebeague Island.—A good religious interest continues to prevail here. Rev. A. C. Trafton has the unanimous vote of the quarterly conference requesting his return for the fifth year. Hard times are keenly felt in this island community, and consequently in our church work also. Dr. Lincoln French, formerly a member of Hammond St., Lewiston, and recently a resident at Peak's Island, has removed to Chebeague, and is rapidly securing a large practice in medicine.

Harpwell and Orr's Island.—Rev. T. D. Davies has bought a pleasant and commodious house at

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Harpwell. His people speak of him as a thoughtful and gifted minister of the Word. Residents and summer visitors alike have greatly appreciated his Sabbath day discourses.

Lisbon and Lisbon Falls have suffered in the removal and death of some of our best members. Nevertheless the interests of the church are well looked after. A recent fair at Lisbon Falls netted \$120, which amount, applied upon the church debt, reduces it to \$200.

Beacon St., Bath.—Despite the continued hard times, the receipts during the present pastorate equal the expenditures. Many words of sincere approval are spoken concerning Rev. D. E. Miller and his talented wife. With returning good times, harmony in the church, and courage on the part of the officials, we do not see why this church will not in the future exceed her past usefulness and prosperity.

Wesley Church, Bath.—The house formerly occupied by Mr. Z. H. Trufant, florist, has been purchased by the trustees of the church. Extensive alterations and repairs costing not less than \$1,000 are in process. The quarterly conference, by a unanimous vote, invite Rev. J. T. Crosby to remain and occupy the new parsonage. Seven persons have been received upon probation during the year, four by certificate in full, six have been dismissed by certificate, and forty written "removed without a letter." Congregations are good, the Epworth and Junior Leagues are active, and the church is prayerful, hopeful and expectant of good things.

Oxford and Welchville have had a good year under the leadership of Rev. Geo. D. Stanley. Six members have been added by letter. Two Junior Leagues are maintained. Old and young alike desire to retain Mr. Stanley.

West Cumberland and South Gray.—The attendance upon the Sunday services at West Cumberland during the year has been good, though depleted somewhat during the last quarter by epidemic diseases and bad traveling. The little church at South Gray prospers, 16 members having been added. JUNIOR.

NEW HAMPSHIRE CONFERENCE

Concord District

Jefferson.—The badly drifted roads of the latter part of the winter have made it almost impossible for the people from the out-districts to attend the church services. The pastor, Rev. E. O. Bullock, has been stirring around all the time. Some special meetings have been held, and several neighboring pastors have been present to assist. They expect to close the year with all bills paid.

Lancaster and Grange Village.—The same conditions as to traveling affect the Grange. Still, very fair audiences have been present. At Lancaster all reports indicate growth. Quite a number have been converted during the year. This society has one of the most active local preachers on the district, Dr. A. W. Wark. While he practices his profession as a dentist all the week, he has found time to preach some twenty Sabbaths, which he does with great acceptability. This church, together with the Congregational society and the public generally, again invites the Conference to hold its next session there. It will be accepted this time, and in 1899 we will go north. Rev. L. R. Danforth has a unanimous invitation to return.

Monroe and North Monroe.—Both places are fully satisfied with the services of Rev. I. C. Brown, and desire that he be returned to them. It has been a very successful year. The pastor has done excellent service, and the people generally have co-operated heartily.

Sandwich Centre.—A week-day forenoon brought out a well-attended quarterly conference. All the reports for the year were very encouraging. A unanimous invitation was given Rev. W. M. Cleveland to return another year.

South Tamsworth.—Rev. Dana Cotton is truly the "beloved disciple" of this place. The difficulties he found two years ago have all vanished. The presence of God is in all their services and souls have been saved. He will be welcomed for a third year if it shall be thought best to return him.

Moultonboro.—No man has done more faithful service than Rev. H. F. Quimby in this field. He has not seen all the results he desired; but his work is more appreciated now than a few months ago. There is a very general desire for his return another year.

Whitefield.—There is a good interest here. Congregations are large, and an excellent spirit

prevails in the meetings. Rev. W. C. Bartlett's health seems to be improving. He has been able to preach every Sunday of the Conference year. A largely attended meeting of the quarterly conference gave him a unanimous invitation to return for a third year.

Bethlehem.—We found an excellent Sunday evening congregation. This is what they are having. The pastor, Rev. D. Onstott, is delivering a series of discourses on "The Conduct of Jesus" that are proving very interesting and are listened to by many of the people. They hope to have the entire claim paid by Conference, and ask unanimously for the pastor's return.

Haverhill.—Sunday, March 20, was a day of much interest in this church. As a partial result of the recent revival services conducted by Evangelist Gilliam, 37 were received on probation, 21 of whom were baptized. In this company thus received were twenty-seven heads of families. Add to these those who came in early in the winter, and there are now 82 on probation, and 34 who have been baptized. The church is pushing to bring up the claim. The pastor, Rev. W. R. Webster, has announced his purpose not to return, desiring to go further south. This will open an excellent field for a good pastor, who can care for this splendid company of probationers. In this revival about 170 gave expression to their desire to live a Christian life.

Fifty of these signed cards for the Methodist church here, and about the same number for the Congregational; thirty-eight were at Pike's Station on the East Haverhill work, and the remainder scattered among a half-dozen of the surrounding towns. It has been a grand work. B.

Dover District

Portsmouth.—Hon. John S. Tilton, the new mayor of the city, and his family have been for years connected with the Methodist society. Rev. Wm. Warren offered prayer at the inauguration of the city government. Two bright young men have recently entered upon the profession of medicine—Drs. Hayford and Watts. William H. Leslie is a junior in Wesleyan University. C. W. Martin, local preacher, is a student at Tilton. This society has a large force of devoted young life.

Moultonville.—Rev. A. M. Markey has declined the field secretaryship of the New Hampshire Sunday-schools. He prefers the pastorate. His church desires his return for another year.

Methuen.—Rev. W. J. Wilkins reports a general increase in numbers and interest. Our church is well located, well officered, and well equipped for service. Under these conditions Methodism must advance.

North Wakefield and East Wolfboro.—Rev.

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New York

(Please address exactly as above.)

Frank Hooper has labored at North Wakefield four years, and at East Wolfboro two. He has been very faithful in his work and has made many friends. As a young man he thinks he can accomplish more for the Master in a new field.

Haverhill, Third Church.—Rev. C. H. Farnsworth and wife have given three years of hard work for this society. The church has had a steady, solid, healthful growth. The present year has been the best.

Haverhill, Grace Church.—The pastor, Rev. E. E. Reynolds, reports 35 probationers added on March 20. Rev. G. A. McLaughlin preached in the morning. Seven Armenians have recently been converted in the mission. Thirty have been added to the membership of the Epworth League during the year. In February a reception to the Lawrence Leagues was given, and 175 were present. March 16 the Haverhill Leagues held their annual union meeting at Grace Church, and Rev. C. A. Littlefield gave an address on mission work in the North End of Boston. Church, Sunday-school and League have raised over \$50 for the Cuban sufferers. The Junior League has had a good number of conversions. It has a missionary band caring for an orphan girl in India, whom they have named Grace Reynolds.

Merrimacport.—We are sorry to announce that Rev. M. T. Cilley proposes to retire from pastoral duties at the session of our Conference. The people of Merrimacport are delighted to know that Mr. Cilley will make his permanent home with them. This faithful servant has given thirty-seven years of hard but cheerful work for God in the New Hampshire Conference.

Lawrence, First Church.—Mr. L. Beach and wife are spending a few weeks in the South. Rev. W. H. Hutchin is very busy closing up the work of a delightful five years' pastorate.

Lawrence, St. Paul's.—Rev. C. Byrne has, during the past two years, collected \$2,200 on pledges for indebtedness. The church is in a good financial condition. Nineteen new members have been added the past year. The Junior and Epworth Leagues number 120.

Lawrence, St. Mark's.—There is a gradual com-

ing up in the interests of this church. Here is a faithful band that is doing heroic work for the Lord. Rev. W. S. Searle has arranged a specially attractive Sunday evening service for the month of May.

Sanbornville.—A new altar rail has been put into the church. Quite extensive improvements are contemplated on the church edifice. Congregations and interest are good.

Raymond and East Candia have had one of the best years in their history.

Smithtown.—Rev. M. B. Locke is greatly beloved by his people. The society is united and spiritual.

Amesbury.—Accessions have been made to the membership at almost every communion.

Ezeter is thoroughly alive and happy. Rev. William Woods is full of enthusiasm and work, and so are his people.

Centralville.—The work of the year has been thorough and practical. A large number of the little people attend the regular church services.

Newfield has suffered seriously from business depression, but there is no depression in spiritual interests.

Newmarket.—This old church is full of youthful life. Congregations are fine. Finances are in good condition.

Dover, St. John's Church, is making generous preparations for the entertainment of the Conference. Dr. Babcock will carefully see to it that nothing is lacking for the comfort of his guests. Rev. James Thurston is in comfortable health and will rejoice to greet his brethren once more. It is hoped that Drs. Parkhurst and Buckley, former pastors, will honor the occasion with their presence.

Somersworth.—Rev. Geo. H. Spencer has had an exceptionally successful four years' pastorate. All lines of church work are in good condition. If "the call" of the people is recognized as the "voice of God" by the Bishop, another Conference will gain by New Hampshire's loss.

Auburn.—The Christian Crusaders conducted a revival campaign in this church. A few souls pledged themselves to the Lord. EMERSON.

Manchester District

North Salem congratulates herself on having this year paid the minister's claim in full nearly a month before Conference, and also all current obligations of the society, besides about \$150 for church repairs; and the people are so much pleased with the family occupying the parsonage that they desire the return of the pastor, Rev. N. Fisk, for another year, to which he and his respond, "So mote it be."

Manchester, St. James'.—Rev. C. U. Dunning's state of health has been such this winter as to awaken in the minds of the office-bearers serious concern lest he be not able to carry on the work of the pastorate at St. James' for another year. The pulpit has been supplied by various pastors and others during his illness, and all most earnestly desire his early and entire recovery.

Hudson.—The financial situation is very discouraging. Pastor Buzzell having received only a little more than two-fifths of his claim at this date, though at the last quarterly visit arrangements were made for an immediate canvass for the purpose of raising as much as possible on account of claim of pastor.

Nashua, Main St., will report a large decrease in church membership, Pastor Durrell having gone over the books and removed from the counted list more than two hundred names of persons gone without letter, under authority conferred by the last General Conference.

About fifty members have taken letters from this church to organize the Arlington St. Methodist Episcopal Church in Nashua, which will open the new year, if the Bishop approves, as a distinct organization. This new enterprise has a Sunday-school of over a hundred members, with an average attendance of 93 for the last quarter, and an active, spiritual-minded Epworth League chapter. A site for a church on the corner of Arlington and Haynes Streets has been purchased, and the people hope, by the generous aid of friends, to have a church home in habitable condition before another cold winter sets in. The lot is paid for, and as soon as the plan is agreed on, the foundation will be put in; and then it is hoped some generous souls will give the necessary lumber for housing this hearty brood of hopeful Methodists, who surprised the presiding elder, March 28, with 40 witnesses for Jesus out of a love-feast attendance numbering

53. This Methodist crowd believes most heartily in the old-time Methodist class-meeting; and Nashua, Main St., bids fair to get into that faith, having doubled the class attendance within the last four months by an innocent fiction, substituting "band" for "class" in its nomenclature. SIMON.

N. E. SOUTHERN CONFERENCE

New Bedford District

Cottage City.—The Epworth League gave a New England supper at the Ocean View House recently, which was much enjoyed by the one hundred persons present. A number of the young people, dressed in old-fashioned costumes, waited on the tables. A musical program was given after supper, and games were enjoyed until a late hour.

Yarmouth Camp-meeting Association.—The Association met at the camp-ground, Monday, March 14. Rev. T. J. Everett presided. Fifteen directors were present. It was voted to observe Temperance day and Sunday-school day during the week previous to the camp-meeting, which will begin on Monday evening, Aug. 1. The finances of the Association are in better shape than for some years. The receipts from the business of last season, including the catering, ex-

FREE.

We direct special attention to the following remarkable statements:



Had Catarrh ever since I can remember, often avoided company on account of it; throat was dry and sore, the least change in the weather gave me cold; dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring, in a short time my hearing failed, became so deaf could not hear one talk unless they were close to me, and spoke very loud. Used Aerial Medication eight weeks, hearing was fully restored, roaring and pain stopped, and was entirely cured of Catarrh. I do not see why anyone should suffer from Catarrh or deafness when there is such a good cure as this.—MISS CARRIE BOWERS, Rouseville, Pa.

For eighteen years I was not able to do any work, was confined to the house three years, often confined to the bed: took cold on the slightest exposure, eyes were weak and discharged great deal of mucus, was deaf in right ear, suffered intensely with pain in head, had fainting spells, often thought would lose my mind, and was a misery to myself and friends. Eighteen months ago used Aerial Medication, in two weeks hearing was fully restored, Catarrh gradually subsided, and in six months was entirely cured. It has been one year since I used the treatment, the disease has not returned, and I feel like a new person.—MRS. KATE ELLEGOOD, 2221 Walnut St., St. Louis, Mo.



Deaf Twenty-Five Years.



For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf I could not hear a clock strike by holding my ear against it. Had tried every known remedy and nothing gave me the slightest relief. I obtained Aerial Medication and in three weeks my hearing began to improve, now can hear common conversation across a room; can hear a clock strike in an adjoining room 30 feet away, I am entirely cured and my hearing fully restored.—EDWIN COLEMAN, Box 585, Wichita, Kansas.

"We believe Dr. Moore's treatment the best ever discovered."—Christian Union, Boonville, Missouri.

Medicines for Three Months' Treatment Free.

To introduce Aerial Medication, and prove beyond doubt that it will cure deafness, catarrh, throat and lung diseases, I will, for a short time, send medicines for three months' treatment free. For symptom form and particulars, address, J. H. MOORE, M. D., Dept. D11 Cincinnati, Ohio.

The Kidneys

are the seat or the starting point of many maladies, all of them serious, all more or less painful, and all of them tending, unless cured, to a fatal end. No organs of the body are more delicate or more sensitive than the kidneys. When symptoms of disease appear in them not a moment is to be lost if health is to be restored. The best way to treat the kidneys is through the blood, cleansing it from the poisonous matter which is usually at the bottom of kidney complaints. For this purpose there is no remedy equal to

Ayer's Sarsaparilla

"For many years I have been a constant sufferer from kidney trouble, and have tried a number of largely advertised kidney cures without benefit. At last a friend advised me to try Ayer's Sarsaparilla. The use of eight bottles of this remedy entirely cured my malady."—MARY MILLER, 1233 Hancock Street, Brooklyn, N. Y.

ceeded the expenses of the year by about \$600. Improvements were ordered.

Little Compton.—Thursday evening, March 17, about fifty members of the church and congregation assembled at the parsonage laden with a bountiful donation of useful articles for the pastor's family. After rendering a varied program of recitations and music, a collation was served. It will give much satisfaction to this people should Rev. M. B. Wilson be returned for another year.

Fall River, St. Paul's Church.—Ex-Mayor Greene, recently appointed postmaster of Fall River, assumed office on Friday, April 1. Eight of the nine times he was nominated for mayor the nomination was made on Friday. He thinks Friday a lucky day.

Sandwich.—This church is closing the year hopefully. There has been a net gain of ten members during the two years just closing. The Sunday-school attendance is better than at any time for the past five years. A. S. Hoxie is superintendent. The return of Rev. J. E. Blake is universally desired in this community.

Osterville.—The past year has been one of prosperity for this church. All departments are organized and doing efficient work for the Master. The church has unanimously asked the return of the pastor, Rev. Geo. M. Fowles, for next year. He has been voted a month's vacation, and the salary for next year has been increased \$250.

Whitman.—Oscar Ellis, the twelve-year-old son of Rev. O. E. Johnson, pastor here, died Sunday, March 27, at the time his father was about to start for the morning church service. The young lad was thrown from a bicycle last summer, and while at first it was thought he had escaped serious harm, it was found that an injury to the spine had resulted. In spite of the best medical attention he grew worse until the end came. The long and weary watch of the loving father and mother is over, and they say: "The eternal God is our refuge, and underneath are the everlasting arms." The funeral was at the church, at 1 P. M., Tuesday, March 29.

New Bedford, Pleasant St.—On the first Sunday in March, 26 persons were received on probation and 2 into full connection, one of them by certificate. A Woman's Home Missionary Society of twenty-five members has been organized, with Mrs. George Paine as president.

Wellfleet.—The year just closing has been one of unusual interest. The anniversary meetings in January celebrated the 6th anniversary of the new church, the 96th of the organization of the class, and the 101st of the introduction of Methodist preaching in Wellfleet. Rev. Robert Yallahs came by invitation to this place in the early part of 1797, and preached several times. The first class was organized in 1802, with three members—Abigail Gross, Thankful Rich and Lurana Higgins. The old church, built in 1843, and remodeled in 1863, was destroyed by fire, Feb. 28, 1891. The present church building was dedicated Jan. 26, 1892. Following the anniversary services came a series of evangelistic meetings conducted by Miss Elisabeth S. Tobey, of Brookline. Her work was helpful to the church; there were several conversions. March 6, the pastor, Rev. F. L. Brooks, received 5 on probation, baptized 3, and took 3 into full membership. A total of 13 have been taken on probation during the year. All the week-night services have increased in attendance. The financial outlook for the church promises to close the year with all bills paid, including \$300 of old current expenses, and something with which to begin a new year. The Epworth League has done efficient work in all departments. It had a model course of entertainments, and now closes the year with \$78 in the treasury, all collected this year. March 27, in the evening, the W. C. T. U. held a Neal Dow Birthday service in honor of that noted man and following the suggestion of the late Miss Willard. Rev. F. L. Brooks gave the address. The item and Bee comment in appreciative terms. The pastor is invited unanimously by both his charges to return another year.

Sagamore.—Principal Blakeslee, of East Greenwich Academy, delivered a stereopticon lecture here, Sunday evening, March 27. The lecture, "Hidden Witnesses," was very interesting, and the views were fine.

Provincetown, Centre Church.—The Yarmouth Register in a recent issue gives Miss Abbie Cook Putnam high praise: "The readings were true to art and were beautiful specimens of the highest forms of vocal culture and art of expression."

Chatham.—A union service was held in this church, Sunday, March 27, in memory of the late

Hon. and Mrs. Marcellus Eldridge. The service was participated in by the chairman of the selectmen, Mr. C. A. Freeman, and the local clergy. Rev. S. F. Johnson, the pastor, was in charge. The will recently published bequeaths \$5,000 to this church.

North Dighton.—Rev. G. A. Sisson was too ill with grippe, Sunday, March 27, to preach. He is still in bed at this writing. The daughter, Clara, just recovered from the diphtheria, is now ill with grippe. This family will have the sympathy of a wide circle of friends. KARL.

Providence District

Tabernacle, Providence.—The fifteenth anniversary was celebrated March 20-22. On Sunday, March 20, Rev. Alfred A. Wright, D. D., of Boston, preached in the morning. At the Sunday-school session interesting exercises were held, including an address by Rev. W. B. Wilson, field secretary of the Rhode Island Sunday-school Association. The evening was devoted to a laymen's service, at which Francis Nicholson presided, and addresses were delivered by Joseph E. C. Farnham on "The Church;" G. W. Smith on "The Sunday-school;" and Charles C. Phillips on "The Epworth League." Monday evening Rev. Charles S. Davis, of Haven Church, lectured to a good audience on "Triumphant Methodism." Tuesday evening, the annual "tea party" was held, and was attended by about 250 persons, most of the representative Methodists of Providence being present. Following the tea was an address by Rev. C. A. Littlefield, of Boston. The anniversary exercises were exceedingly interesting, and a good amount was raised toward the current expenses of the Tabernacle. Much interest was manifested in the restaurant, which was opened for business on March 22. The trustees have fitted up the basement of the building for a dining-room, reading-room and restaurant, to be open night and day, at a total cost of about \$1,000. This movement will result in giving a good revenue, and may help in solving the difficult problem of reducing the burdensome debt which has well-nigh crushed this church. Rev. W. F. Davis, the pastor, has proved himself a hero in his self-sacrificing labors, and it is no marvel that his re-

turn is unanimously desired for another year

Pawtucket, First Church.—The pastor, Rev. C. W. Holden, and the trustees tendered a reception to the members of the church on Wednesday evening, March 16. The reception consisted of an entertainment and supper. Over two hundred partook of supper, after which Rev. Robert Clark offered prayer. W. H. Worrall acted as toastmaster, and short speeches were made on "The Epworth League," by H. B. Lowe; "Our Finances," A. J. Nickerson; "Our Juniors," Mrs. Ingraham; "How to Improve our Prayer-Meetings," Charles C. Burnham; "Old-time Class-meetings," Henry Stanley; "Our Sunday-school," W. H. Worrall; "Methodists of the Future," C. H. Burt; "Modern Women in Methodism," Mrs. Reuben Washington; "Our Ladies' Aid Society," Mrs. James Bowers; "The Outlook," Rev. C. W. Holden. The utmost harmony prevails in this church, and as a result prosperity cheers the hearts of pastor and people. The return of Rev. C. W. Holden for the fourth year is unanimously requested.

Manassett.—Mrs. E. F. Studley, wife of the pastor, has been sick with nervous prostration, but is now slowly recovering.

Central Falls, Embury Church.—The 25th anniversary will be celebrated April 14-17. Bishop Vincent will preach on the 14th, and the other exercises will include a banquet and a reunion of former pastors and members. Rev. J. H. Newland and his people are looking forward with much interest to the event. NEMO.

Brockton and Vicinity

Brockton, Franklin Church.—An excellent spiritual interest is reported here. The revival spirit still prevails. The week-night prayer-meeting is so largely attended as to crowd the meeting out of the room in which it is usually held, and the main auditorium is used for the Sunday evening service because no smaller room will accommodate all the people who desire to be present. The numbers present at some of the services are larger than ever before in the history of the church. The pastor, Rev. J. W. Morris,

A Suffering Soldier

This veteran fought for his country; suffered untold hardships, and returned with health shattered. Many a brave soldier has the same history. Today this one rejoices in a new-found strength and tells his experience to benefit others.

No man is better known and liked in that rich tier of Illinois counties, of which Peoria is the centre, than genial Chester S. Harrington, of Princeville, Ill.

Mr. Harrington is a veteran of the late war. Like many another brave soldier, he suffered not only during that service, but for years afterwards from diseases contracted then.

For years his health was shattered; his sufferings increased. He was unable to gain relief, but now he tells a story which is of profit to many:

"I served three years in the 124th Illinois, enlistment at Kewanee, Ill.," said he. "I was in Libby Prison and suffered like many another Northern soldier."

"The strain of army life did its work in undermining my health, although the collapse did not come for some time after."

"For fifteen years I suffered from general debility and nervousness so badly that I could not sleep. Indigestion resulted and my misery increased."

"My eyes began to fail, and as my body lost vitality my mind seemed to give way. I could scarcely remember events that happened but a few weeks before."

"For two years I was unfitted for business. I was just able to creep around during part of this time, and there were many times when I could not get up."

"My brother is a doctor, but all his efforts to help me failed to give any relief."

"I tried a number of remedies without

avail. Finally, having read articles regarding cures that had been effected by Dr. Williams' Pink Pills for Pale People, I decided to try them. That was in 1896. I bought a box and took the pills according to instructions."

"Four days later I had the happiest hours I had known for years. That night I went to sleep easily and slept soundly as a child and awoke refreshed."

"After I had taken four boxes of the pills, I found that I was cured and had also increased 27 pounds in weight."

"This greatly surprised my friends, who thought my case was a hopeless one. I began my work again and have continued ever since in excellent health."

"Another valuable gain to me was, that while I was taking these pills I had been cured of the smoking habit, which had formed when I was a boy and had clung to me all these years. The craving for tobacco left me and I have never experienced it since."

"I cannot say enough for these pills and have recommended them to many."

To verify this statement Mr. Harrington made affidavit to its truthfulness before Lincoln M. Coy, Notary Public.

Dr. Williams' Pink Pills for Pale People strike at the root of disease by acting directly upon the impure blood. Their power is marvelous and many wonderful cures have been made. Druggists consider them a potent remedy, and all sell them.

reports that there is a net gain of twenty-five members during the current year.

Brookton, South Street (Campello).—The congregation was addressed, on Sunday morning, March 20, by Miss Margaret E. Todd of Providence, who represented the deaconess work in that city. On the evening of the same day the pastor, Rev. O. W. Scott, preached a thoughtful sermon on the subject, "What Brockton Reads." The discourse was quite fully reported in one of the city papers. The *Hermonite*, a periodical published in the interest of the Mount Hermon School and Northfield Seminary, printed in a recent number an interesting sketch of Everett Hallerton Scott, a son of the Campello pastor, who has been for several years instructor in the department of English in the Mount Hermon School.

Norwich District

Jewett City.—The reports at the fourth quarterly conference showed that the church is in a prosperous condition. The return of Rev. M. T. Braley as pastor for the fourth year was unanimously requested. It was voted to increase the salary estimate \$100 for next year. The missionary collection places this charge in the first class.

Crystal Lake.—A gracious revival interest prevails here. Rev. J. I. Bartholomew, of Stafford Springs, is in charge, and with the assistance of his people there has conducted the services with no outside help. Over thirty seekers and twenty-six on probation have been the visible results. This is one of the oldest charges in New England. It was formerly known as Square Pond. In recent years it has often been without a preacher, and almost without members at times. This revival must be of far-reaching importance in counteracting the evil which was seizing the community. Not many months ago a cold-blooded murder was committed in this region as the consequence of hard-cider drinking. A hotel of ill-repute near the lake has been a source of difficulty for some time. No city slums are more in need of evangelizing influences than some of our country places. Here is legitimate home missionary ground. Before we rush into new fields at large expense, it would be well to give the needed attention, effort and cash to holding what we have already acquired. A score of soundly converted folks in a small country church will often mean more for the kingdom of God than the same number among the shifting crowds of a city mission. Neither kind of work should be neglected.

Willimantic.—Recently, on the occasion of the birthday of the pastor, Rev. Lyman G. Horton, the members of the official board and their wives to the number of forty-eight met at the parsonage. A pleasant social evening was enjoyed. A fine preacher's Bible and a Morris reclining chair were presented the pastor by his friends.

Gale's Ferry.—A revival interest has been apparent since the Week of Prayer. Three persons have united with the church in full membership and five on probation. The organ has been removed from the front end of the audience-room and placed at the left of the pulpit platform. The return of Rev. J. B. Ackley as pastor for another year is requested.

Personal.—The wife of Rev. O. G. Terry, of Quarryville, is at the Deaconess Hospital in Boston.

The wife of Rev. J. L. Pitner is in Florida for her health.

Rockville.—The fourth quarterly conference showed the financial condition of the church in an unusual state. The parsonage debt had been paid and a surplus of \$300 on current expenses was in prospect. It will be easy to find a use for the money. The choir gallery has been enlarged and some minor alterations made in the seating of the audience-room. The sub-district Epworth League convention, held here, March 2, under the charge of President Geo. W. Gard, was very largely attended and of great interest. Rev. Walter J. Yates, the pastor, has returned from a short trip to Bermuda.

Portland.—By the building of the new bridge and the trolley connecting Portland with Middletown, the local church has been put in closer communication with Wesleyan University. Recently President Raymond delivered his lecture

on "Abraham Lincoln" to a large and appreciative audience. Prof. William North Rice preached the missionary sermon, and Mrs. Rice gave an address on Korea before the auxiliary of the W. F. M. S. Several students have assisted the pastor in special services and aided in entertainments given by the societies of the church. Chaplain D. R. Lowell occupied the pulpit a Sabbath morning in February. The pastor, Rev. E. W. Goodier, is finishing up a pleasant pastorate of five years with this people. Rev. W. O.

Cady, a former pastor of the church, and for the past thirty-one years a resident of this town, celebrated his golden wedding on Saturday, March 5. This esteemed clergyman and his wife thought of passing the day quietly, anticipating only the presence of his son and wife from Hartford; but about 3 o'clock friends appeared on the scene, took possession of the house, and proceeded to arrange for the social event. Tempting viands were soon spread upon the tables, and from 4 o'clock until late in the evening were daintily

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ART AND NATURE

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But the engraving travesties its beauty. The whole piece is full of illuminating inlay. The foundation wood is Mexican Mahogany. Upon its clear surface the marquetry shows to fine advantage.

The front is a double serpentine. The supports to the mirror are copied from some rare old cabinet work of the 18th century. The trimmings are of solid brass. The chiffoniere stands over six feet in height, and is elaborately finished in every part. This serves to illustrate only one of

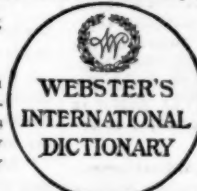
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CHURCH CARPETS

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served. Seventy persons joined in this surprise, and the occasion was one of genuine heartiness and Christian fellowship. The hosts were the recipients of presents, among which was a purse of gold. Mr. and Mrs. Cady are to be found at nearly all the church services, rendering very efficient aid, and a sweet Christian spirit is manifested by them to an unusual degree. Y.

VERMONT CONFERENCE

St. Johnsbury District

MR. EDITOR: Will you kindly permit us to express through ZION'S HERALD our appreciation of the executive ability and faithful work of Presiding Elder Joseph Hamilton, of St. Johnsbury District, during his term of office, which closes at the session of the Vermont Conference, April 20. While we deeply regret the necessity for severing the harmonious relations existing between presiding elder, pastors and churches, yet we do hereby express our gratitude to God for a service at once intellectual, evangelical, progressive, Scriptural, dignified, magnetic. He is a man of superior worth in all departments of the church, "a workman that needeth not to be ashamed." He always shows a kind and liberal spirit to young preachers, especially, aiding them by his counsel. He is a friend of young men. His strong and manly character and intense spiritual ardor have gathered about him many warm admirers. We assure him of our earnest desire and prayer for continued health and abundant prosperity in the new field of labor to which he may be called.

B. F. ROWLAND, For the Preachers.

NEW ENGLAND CONFERENCE

South District

St. Mark's, Brookline. — The quarter-centennial supper on Monday evening, March 28, was a delightful occasion. A company that filled the dining hall enjoyed the feast of good things. After dinner addresses were made by Rev. Harris G. Hale of the Leyden Congregational Church, Rev. Jesse Wagner of the Allston Church, Rev. Mr. Towle of the Second Unitarian Society, Mr. Enoch E. Doran, Dr. Wm. McDonald, a former pastor, and Dr. J. W. Hamilton.

Bethany Church, Roslindale. — The Conference year has been one of marked prosperity for this society. Not only have the current expenses of the year been paid, but a deficiency of \$400, which was brought over from past years, has been wiped

out, and in addition over \$500 has been raised and expended for improvements on the property. During the year about 45 persons have been added to the membership. It is expected that the present pastor, Rev. A. H. Nazarian, will be returned for another year, and the outlook is very promising.

Highlandville. — The reports given at the fourth quarterly conference of this church, March 25, showed improvement during the year and a good prospect for the future. The religious interest has been excellent since the special services of three weeks which began with watch-meeting. They were carried on by the pastor and his church; sinners were converted and the church quickened. March 13 a memorial service for Miss Willard was held, in which addresses were made by the pastor and Mrs. V. D. Miller, M. D., president of the Needham W. C. T. U., and readings given by Mrs. Thompson, Miss Annie Gorse and Miss Frances Fox. On the 20th Miss Lunn greatly interested a large audience in the deaconess work, and received a good offering. The treasurer will receive more money than ever before for the benefit of both pastor and benevolences. At the fourth quarterly conference, held March 25, a full board made a unanimous and very hearty request for the return of the pastor, Rev. J. H. Thompson. H.

Worcester, Trinity. — Thursday night a most enthusiastic social gathering was held, at which a grateful congregation gave the departing pastor, Rev. R. F. Holway, a gold watch and chain, also a revolving bookcase. To Mrs. Holway there was given a silk dress, with \$10 to aid in making it. Mrs. Mary I. Lord, a Sunday-school teacher, was given a souvenir spoon by the pupils of her class. During Conference week ladies of this church will serve lunch on the European plan, both noon and evening.

Coral St. displays commendable sense in wishing the return of Rev. George Sanderson. He is doing excellent work. O. C. Goodwin, leader of the choir for the coming year, has just had given to him, by friends in the church and in the Y. M. C. A., a fine gold watch. There will be little need of watching Worcester people hereafter.

Webster Square. — Rev. L. W. Adams keeps matters from too long-continued quiet. He spoke recently in the Sunday afternoon exercises at the local Y. M. C. A. His Epworth League gives evidence of activity and success.

Thomas St. — May our Swedish brethren succeed in keeping all rum licenses off the street! They are working hard to this end.

Grace. — A brother of Rev. W. J. Thompson has been elected by the school committee to succeed our departing Professor Whitaker as a teacher in the English High School. He is a graduate of the University of Pennsylvania, and is at present teaching in the city of Dover, Delaware. QVIS.

North District

Somerville, Broadway. — The Somerville Journal, in its last issue, says: "The ecclesiastical year now closing has been one of prosperity, financially and spiritually, in this church. The cloud of debt which hung over it at the beginning of the year has been entirely dispelled, and all the claims of the current year have been met. The young people's societies of the church have been very helpful in the general work. At the last quarterly conference, the pastor, Rev. Dr. Frederick Woods, was unanimously invited to return, and was presented with \$100 by the official board."

Hudson. — This church is greatly afflicted in the sudden death, March 23, of Hiram W. Chase, for more than twenty years an effective member and officer of the church and a universally respected business man in the community.

Fitchburg. — Sunday, March 27, was a day of great interest. In the Sunday-school 32 scholars connected with the kindergarten, primary and junior departments were advanced to higher grades. The promotion exercises were excellent, particularly that of the junior department under the superintendency of Mrs. N. T. Whitaker. The school now numbers 576 members — an increase since last Conference of 195 — and has an average attendance of about 350. Sunday, March 27, there was an attendance of 497. The same steady growth is seen in the Epworth League, which has become a great social, literary, and spiritual factor in the life of the church. The great revival of last January has continued with sound conversions since, and was augmented last Sunday evening by a powerful sermon from Rev. W. A. Dunnett, who was providentially present and preached to a crowded house. Several young

men professed conversion. Last Sunday a large number were baptized and taken into the church. The pastor will report more than one hundred probationers. The financial condition of the society is excellent. All the bills of the year are provided for, and a handsome surplus will be in the treasury for the current expenses of next year. Rev. N. T. Whitaker, D. D., is pastor.

St. Paul's Church, Lowell. — A farewell reception was tendered to Rev. Dr. and Mrs. F. K. Stratton, which proved to be an unusually pleasant and significant event. The church was thronged with friends not only from the society, but from the community at large. Congratulatory addresses were made by the ministers of the city and by prominent laymen in the church. Generous gifts

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were presented to both the minister and his wife. The value of the silver plate presented to Dr. Stratton could not be learned; but the contents of gold coin represented was \$125. Mrs. Stratton received from her Sunday-school class a beautiful tea set of Haviland china of fifty-six pieces.

East District

Marblehead.—Rev. Hugh Montgomery has improved in health, much to the delight of his people, who desire his return for another year. The last quarterly conference gave him a unanimous invitation. His two years' labor among the people has bound them to him with strong cords of love. He is, though still ill, as keenly as ever interested in the church. All departments are prospering under his counsel and the Lord's blessing. The church is said never to have been in a more prosperous condition, spiritually and financially. March 20 there were 230 in Sabbath-school. The League has increased in membership and spiritual power. The Sunday morning congregations are large and the house is packed in the evening. The week-night prayer-meetings are largely attended, and the class-meetings are occasions of spiritual power.

Peabody.—This charge, under the ministry of Rev. C. H. Stackpole, seems to have renewed its life in a marked manner. It now offers a large field of usefulness for the forthcoming man. The recent series of illustrated lectures on European travel by the pastor and wife was widely patronized and greatly enjoyed, and proved a financial success for the Epworth League under whose auspices the lectures were given.

Malden, Belmont.—The weekly pledges for the next year have already been secured and are sufficient to provide for all current expenses. The pastor, Rev. Geo. H. Clarke, who is completing his second five years' pastorate, has received 115 persons on probation and 177 into full membership during his term at Belmont. A beautiful parsonage has also been erected, costing about \$4,000, and all bills have been paid. This growing church will be an inviting field of labor for its new pastor.

Gloucester, Riverdale.—At the last quarterly conference, the pastor, Rev. J. F. Mears, was invited, without a dissenting voice, to return for the fourth year. The church membership has been increased 40 per cent. during the three years past. Books, at a cost of \$110, have just been added to the Sunday-school library.

Stoneham.—This church is just closing a very prosperous three years under the pastorate of Rev. J. H. Pillsbury. With a business depression such as the town has never known in its history, all the expenses of the church have been provided for, and every benevolence of the church recognized with sums in the aggregate larger than in previous years. With a steadily decreasing population in consequence of the closing of manufacturing establishments, the church has increased its membership more than twice the increase of the preceding twenty years. This increase has been a steady one, there having been only one communion service during the three years when there was not some one to be received into the church.

Wakefield.—Rev. A. H. Herrick having served this charge for five years, his people made the evening service last Sunday a farewell meeting. The auditorium was filled and the gallery thrown open to accommodate the audience, which included large numbers from other churches and numbered many hundreds. Very appreciative addresses were made by selected members of his own church, and by local pastors. Mr. Herrick doubtless highly appreciated the really noteworthy demonstration of esteem and affection.

Malden, Maplewood.—The Ladies' Social Circle has rounded out the year with \$730 as its contribution to the finances. The last \$55 was the net proceeds of a concert given by Miss Bertha Cushing, assisted by eminent talent from Boston. Ten were received on probation, April 3, and 2 by letter. The pastor is invited to return. H.

W. F. M. S.—The quarterly meeting of the Woman's Foreign Missionary Society of Fitchburg District was held Wednesday, March 23, at Leominster, commencing at 10 o'clock with devotions led by Mrs. A. M. Osgood, of Clinton. Mrs. C. H. Hanaford, of East Pepperell, presided at both sessions. Mrs. B. F. Kingsley, of West Fitchburg, was elected permanent recording secretary. A cordial address of welcome was delivered by Mrs. F. W. Whitney, of Leominster, to which Mrs. L. P. Causey, of Gardner, responded. Encouraging reports from auxiliaries were received, after which a series of answers were given

to the question: "When Did You First Become Interested in Missions?" Mrs. C. H. Talmage, of Auburndale, occupied the balance of the morning hour, imparting information with regard to "The Little Light Bearers."

Promptly at 2 o'clock, the convention assembled, and after the usual devotions it was unanimously voted to formally organize "Fitchburg District" according to the constitution. Mrs. Osgood of Clinton, Mrs. Causey of Gardner, and Mrs. Allen of Leominster, were appointed a committee to nominate officers and report at the next quarterly meeting. Mrs. Talmage read a very interesting paper on the general work of the Society, which was full of suggestions. The special feature of the afternoon session was the address of Miss Ella Glover, of Tsun Hua, China, who, dressed in Oriental costume, delighted all with her imaginary trip to that country. Many curios were exhibited and explained. "The Story of a Dime" was read by Miss Eldora Leet; a vocal duet was rendered by Miss Ella Johnson and Miss Addie Lewis; and a children's exercise was given in a pleasing manner.

Mrs. B. F. KINGSLEY, Sec.

West District

Feeding Hills.—Rev. George W. Clarke, the pastor, has accepted an invitation to join the American Volunteers.

Springfield, Trinity.—The farewell reception to Rev. Dr. Henry Tuckley and family was a most delightful occasion. The large vestry of the church was crowded with the members of the church and congregation and other friends. Several of the city pastors were present. One hundred dollars in gold were presented, also resolutions by the official board expressing the high esteem in which Dr. Tuckley and his family are held and the deep regret at losing their efficient help from the church which they have served so devotedly for five years.

Ministers' Wives' Association.—The Ministers' Wives' Association of West District met on March 22 with Mrs. T. C. Watkins at the State St. parsonage. About twenty enjoyed the occasion exceedingly. Lunch was served at 1 o'clock, provided by the wives of the city pastors and served by the daughters, after which a fine program was given. Mrs. R. E. Bisbee read a paper upon Frances Willard, and Mrs. C. A. Merrill answered very forcefully the question, "Why should our Ministers' Wives Belong to the W. C. T. U.?" Mrs. F. J. Hale spoke entertainingly of the Chinese Sunday-school of the Holyoke Highlands Church. Mrs. J. O. Knowles, the president, and Mrs. A. W. Baird, the secretary, were, as usual, very active and very successful in making the meeting both profitable and enjoyable.

Mittineague.—At the communion on Sunday morning, April 3, 6 were received into the church by letter. As a token of esteem and appreciation of the faithful work done while on this charge, Rev. H. B. King has been presented with a purse of \$35 by his people.

Gardner.—Under the leadership of Rev. L. P. Causey, the Methodist Church is experiencing a constant growth in membership, interest and enthusiasm. The material welfare is being looked after as well as the social and spiritual. Earnest steps are being taken toward the wiping out of the church debt. The church is being newly painted, the spire repaired, and the weather-

vane regilded, beside other improvements. At the fourth quarterly conference, held March 26, Mr. Causey was unanimously invited to remain in the charge for a fourth year. Rev. Wm. Silvertorne resides here, and is very helpful to the pastor. He is in comfortable health and full of holy desire for the Master's kingdom. His children are all members of this church. His wife, a sister of the late Rev. Austin F. Herrick, is a true mother in Israel. B.

The Easter novelties at Jones, McDuffee & Stratton's have been an attraction the past week and are still being added to by lardy importations. More beautiful vases can hardly be imagined. The exhibit of old blue Delft plaques from Holland, now on view in their art rooms, are splendid specimens of that school of art, and they never import duplicates.

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Boston Preachers' Meeting

The Preachers' Meeting was devoted to the consideration of the proposition for a "Metropolitan District." Rev. C. A. Littlefield spoke at length and read many letters from representative laymen favoring it; and resolutions presented by the committee on the subject, in favor of the formation of such a district, were adopted to be presented to the Annual Conference. Rev. Messrs. Schwartz and Correll, of our mission in Japan, were introduced, and Dr. Correll briefly addressed the meeting. The attendance was small.

A WORD OF ADVICE.

TO THOSE COMING TO ALASKA OR THE KLONDIKE GOLD FIELDS.

One thing should be impressed upon every miner, prospector or trader coming to Alaska, to the Klondike, or the Yukon country, and that is the necessity for providing an adequate and proper food supply. Whether procured in the States, in the Dominion, or at the supply stores here or further on, this must be his primary concern. Upon the manner in which the miner has observed or neglected this precaution more than any other one thing will his success or failure depend.

These supplies must be healthful and should be concentrated, but the most careful attention in the selection of foods that will keep unimpaired indefinitely under all the conditions which they will have to encounter is imperative. For instance, as bread raised with baking powder must be relied upon for the chief part of every meal, imagine the helplessness of a miner with a can of spoiled baking powder. Buy only the very best flour; it is the cheapest in the end. Experience has shown the Royal Baking Powder to be the most reliable and the trading companies now uniformly supply this brand, as others will not keep in this climate. Be sure that the bacon is sweet, sound and thoroughly cured. These are the absolute necessities upon which all must place a chief reliance, and can under no circumstances be neglected. They may, of course, be supplemented by as many comforts or delicacies as the prospector may be able to pack or desire to pay for. — *From the Alaska Mining Journal.*

TABER-PRANG EASTER PUBLICATIONS. — The Prang Easter books are among the choicest tokens for the social recognition of the great Christian festival. "Easter Lilies," "Spring's First Message," "A Dream of Violets," "Lilies of Peace," "Firstlings of the New-born Year," and "Heralds of the Spring," are the titles of this year's beautiful souvenirs.

For Over Fifty Years

Mrs. Winslow's SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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CHURCH REGISTER

CONFERENCE	PLACE	TIME	BISHOP
N. E. Southern,	Attleboro	April 13	Vincent
New Hampshire,	Dover	" 13	Newman
Troy,	Saratoga	" 20	Mallieau
Vermont,	Springfield	" 20	Vincent
Maine,	Norway	" 20	Cranston
East Maine,	Bangor	" 27	Cranston

HERALD CALENDAR

Annual meeting of Dover Dist. Ep. League at Newmarket, N. H., May 18

MAINE CONFERENCE. — The anniversary of the W. H. M. S. of the Maine Conference will be held at Norway, April 23, at 3 p. m. Mrs. Anna F. Beller, of Washington, D. C., will give the address. Auxiliaries are requested to elect delegates for this annual gathering. S. F. PALMER, Cor. Sec.

NEW ENGLAND SOUTHERN CONFERENCE W. H. M. S. — Mrs. Anna F. Beller, secretary of the Bureau for Alaska, will deliver the anniversary address for the Woman's Home Missionary Society of the New England Southern Conference on Friday, April 15, in the Congregational Church, Attleboro. Services begin at 2.30 p. m.

NEW ENGLAND SOUTHERN CONFERENCE W. F. M. S. — The Conference anniversary of the Woman's Foreign Missionary Society will be held at Attleboro, Saturday afternoon, April 18. Miss Mary A. Danforth, of Japan, will make the address. Mrs. J. H. JAMES, Conf. Sec.

MAINE CONFERENCE. — All candidates for admission on trial are requested to assemble in the vestry of the Methodist Church in Norway, Tuesday forenoon, April 13, at 10 o'clock. G. R. PALMER.

W. F. M. S. — The anniversary of the New Hampshire Conference Woman's Foreign Missionary Society will be held in St. John's Church, Dover, at 3 p. m., Saturday, April 18. Miss Ruth Marie Sites, of Foochow, China, will deliver the address. H. T. TAYLOR, Cor. Sec.

THE SYNTHETIC BIBLE CLASS

is taught by Rev. James M. Gray, D. D., in Clarendon St. Church (corner Montgomery) every Thursday evening, at 7.45. The sessions will continue till the middle of May. The class has now entered upon the study of the prophets, and the hundreds who attend esteem it the privilege of a lifetime. The instruction is entirely free, and every one is welcome.

GREAT SOCIAL MASS MEETING

His Excellency Gov. Roger Wolcott presiding. Tremont Temple, Friday next, April 8, at 8 p. m. General Booth, supported by Commander and Consul Booth-Tucker, Com. Nicol, Col. Lawley, and hundreds of Salvationists. Tickets are now on sale at Tremont Temple box-office and Salvation Army headquarters, 40 State St. (Maine Building, Room 601). Reserves seats 50 and 75 cents. Reduced rates on all railroads, certificate plan.

W. H. M. S. — Mrs. Samuel Beller, secretary of the Bureau of Alaska of the Woman's Home Missionary Society, will lecture in Tremont St. Church, Boston, Monday evening, April 11. Mrs. Beller has recently returned from the field, where she spent several months in studying the country. She is prepared, as only an eye-witness can be, to describe Alaska and present the needs of its long-neglected people. Tickets of admission, 15 cents. Proceeds of the lecture to be devoted to the work in Alaska. SARAH WYMAN FLOYD.

VERMONT CONFERENCE — RAILROAD NOTICE. — Woodstock — round-trip tickets to White River Junction; Montpelier & Wells River — round-trip tickets to Montpelier or Wells River; Grand Trunk, Concord & Montreal Division of Boston & Maine, Boston & Maine, Rutland, and Central Vermont — round-trip tickets to Charleston, N. H. From Charleston, N. H., to Springfield, Vt., round-trip tickets over the electric line for twenty-five cents. Call for Vermont Conference tickets in every case. All tickets good April 13-25. WM. N. ROBERTS.

NEW HAMPSHIRE CONFERENCE. — As already announced, the candidates for examination will meet in the M. E. Church, Dover, Tuesday, April 13, at 10 a. m. It will be possible to get there from all points in the Conference by taking the early trains that morning, thus relieving the kind people who entertain us of the trouble of caring for us one night. The examinations will be conducted for all classes at the same time. Arrangements will be made for the special oral examination when examiners have arrived. Examiners will please come prepared with question papers sufficient for all who may desire them. O. W. ROWLEY, Chairman.

VERMONT CONFERENCE. — All members in the Conference courses of study, all persons who desire to join the traveling connection, and all who wish to be ordained as either local deacons or local elders, will meet in the vestry of the Methodist Church at Springfield, Tuesday, April 13, at 9 o'clock. It is purposed to finish the examinations on that day, and every candidate should be present at the hour indicated, no matter whether he has one or five branches in which to pass an examination. J. O. SHERRBURN, W. R. DAVANPORT, CHAS. F. PARTRIDGE.

W. F. M. S. — The quarterly meeting of the New England Branch will be held in the Methodist Church, Watertown, Wednesday, April 14. Meetings at 10 and 2. Electric cars at the Subway marked "Watertown" pass the church. Lunch will be served at 15 cents a plate. Addresses will be given in the afternoon by Miss Mary A. Danforth, of Japan, and Mrs. S. L. Baldwin, who has just returned from a visit to China. A. W. PHINNEY, Rec. Sec.

MAINE CONFERENCE — RAILROAD NOTICE. — The Maine Central, Grand Trunk, Portland & Rochester, Portland & Rumford Falls, Somerset & Sandy River roads each issue Conference tickets for fare one way. Boston & Maine charge two cents per mile to and from Portland within the bounds of the Conference.

The Maine Central will issue tickets through to Norway and return, good going April 13-21; returning, to April 27. The Grand Trunk issue tickets over their line east of Berlin, N. H., to Norway and return, same dates as above.

At Portland you can go either via Grand Trunk direct or via Maine Central to Danville Junction, and thence by Grand Trunk. Passengers on Kennebec branch of Maine Central will take the Grand Trunk at Yarmouth Junction, and on the back route at Danville Junction.

Portland & Rochester issue tickets over their road east of East Lebanon to Portland, good going April 13 and 19; returning, till April 27.

The Rumford Falls road issues tickets to Norway and return. Sandy River, Somerset, Portland & Rochester, and Boston & Maine issue only over their respective roads.

On all roads ask for Methodist Conference tickets. I. LUCE, R. R. Sec.

NEW ENGLAND SOUTHERN CONFERENCE — RAILROAD NOTICE. — The Old Colony System of the N. Y., N. H. & H. R. R. will furnish return tickets, which may be issued to points on their road ten or more miles distant from Attleboro, at the rate of one cent per mile to passengers who purchase and use full price local tickets on the going trip. Mileage tickets not to be considered as full local rates. The New England R. R. will grant the usual courtesy. Delegates from eastern Connecticut and Rhode Island points will go via Providence. The N. B., M. V., & Nantucket boats will give free return tickets. GEO. M. HAMLEN.

NEW ENGLAND CONFERENCE — RAILROAD NOTICE. — Rates of fare to Worcester and return via Boston & Albany R. R. are as follows. Tickets good going April 4-9 and April 11; returning, until April 13. Not good on Sunday, the 10th.

Ashland, .60; Amherst, .10; Bondville, .20; Boston, .15; Brookfield, .70; Charlton, .40; Enfield, .25; Milford, .10; Natick, .35; Newton, .15; No. Brookfield, .75; No. Dana, .20; No. Wilbraham, .15; Palmer, .10; Springfield, .15; So. Framingham, .70; Ware, .15; Warren, .50; West Brookfield, .75; West Warren, .50. F. WILLCOMB.

MAINE CONFERENCE. — Members of the class of the third year will meet the examiners in the vestry of the Norway church, Tuesday, April 13, at 10 a. m. Essays, sermons, etc., should be sent to respective examiners before Conference if possible. F. C. ROBERTS, For Com.

MAINE CONFERENCE. — The Local Preachers' Association will hold its annual meeting in the vestry of the Norway church, April 20, at 3 p. m. Every member is earnestly requested to be present. JOSEPH MOULTON, Sec.

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Table No 14, Street Floor, has beautiful novelties of Easter Flower Vases, comprising the plain blown tall, for Lilies and long-stem Roses. Also the richly cut Crystal and the richly colored Cut and Gilded. An extensive variety, including all values, from the low cost to the costly specimens, both foreign and American. Largest variety to choose from, including the choicest designs now current in London, Berlin, Paris and New York.

The Dinner Set Department, the Art Pottery Rooms and the Lamp Department were never so ample in their exhibits. One price in plain figures, and we are not undersold if we know it.

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OBITUARIES

Sorrow and sighing are no more;
The weeping hours are past;
Tonight the waiting will be done,
Tonight the wedding robe put on,
The glory and the joy begun;
The crown has come at last.

Ascend, beloved, to the life!
Our days of death are o'er;
Mortality has done its worst;
The fetters of the tomb are burst;
The last has now become the first,
Forever, evermore.

— Horatius Benar.

Nichols. — Mrs. Lucy Nichols, the daughter of John and Sarah Davis, was born Oct. 1, 1837, and died June 26, 1897.

She was converted in December, 1835, and in September of the following year united with the Methodist Episcopal Church of Contoocook, N. H. She was associated with every department of church work, and during the remainder of her probationary life sought the welfare of her beloved church. Mrs. Nichols was a woman of many excellencies of character which were fully known only to those most intimate with her. A quiet and undemonstrative person she might appear to some. But there was in her a force of character which was most remarkable, and a courage which made her equal to any duty. She was strong in her belief and convictions, tender in her sympathies, and practical in her energies. Her religious experience was deep, genuine and sensible. There was an entire absence of any disposition for display or sensation, and a person looking for pronounced activities of an external nature might easily pass her by; yet many felt, in her death, that they had lost a most valuable helper.

Two years previous to her death she suffered a severe illness, from which she never recovered. During those months of suffering she made no complaint, but had a cheerful word for all who visited her. Her faith and confidence were strong in God. It was a real inspiration to visit and pray with her.

Her funeral took place at the church, the house being filled by friends and neighbors. The words of sympathy and eulogy spoken by the pastor found a response in all hearts. Mrs. Nichols leaves one brother — John Davis, of Boston — and one sister — Mrs. Sarah Fulnam, of Andover. She also leaves three children — Wm. Elia, of Somerville, Arthur Nichols, of Boston, and Lillie Brown, of Contoocook, N. H. W. THOMPSON.

Maxfield. — Abbie Maxfield died in Yarmouth, Maine, Nov. 9, 1897. She was born in Lowell, Mass., June 9, 1829.

She early became a Christian and joined the Free Baptist Church at Lowell. When about thirty-two years of age she was married to Robert Maxfield, and soon settled in North Yarmouth, where they both united with the Methodist Church. Here she remained a faithful member until her death. She was a faithful wife and a loving mother of three daughters and one son, all of whom survive her, and with the father and many friends very deeply mourn their loss.

Funeral services were conducted at her home, Nov. 11, by the writer. A large circle of friends were present. An exemplary Christian, a loyal church member, a highly esteemed friend and neighbor, has gone from us. "Blessed are the dead which die in the Lord." C. A. BROOKS.

Heal. — Washington Heal was born June 11, 1811, in Georgetown, Me., where he passed peacefully to his reward, Dec. 24, 1897.

He was converted and joined the church in 1838, during the pastorate of Rev. Eaton Shaw, who, he was wont to say, was one of the best men that ever lived. In 1844 he married Miss Margaret Power, who was also a member of the church and who lives to mourn his departure.

Mr. Heal lived a quiet, unassuming life in the town of his nativity. Diligent in business, honest in his dealings, faithful in the discharge of duty, cheerful, kind and genial in manner, he won the respect and esteem of all who knew him.

Four years previous to his death his health began to fail. When he became impressed with the thought that he was near the end of his pilgrimage he set his house in order that he might be fully prepared when the summons should come. In disposing of the competency which he had gained through diligence, perseverance, and frugality in the pursuit of farming, he showed his love and loyalty to the church which he had served for nearly threescore years by bequeathing to it

\$500 to be held in trust, the interest to be paid for the support of preaching; also a wood lot and a lot for a church burying-ground.

In his death the church has lost a faithful, earnest, consistent member, one who had served acceptably as steward, trustee, and treasurer, and was deeply interested in all that pertained to its welfare. The community mourns a kind neighbor, a worthy exemplar, and a wise counselor. Mrs. Heal is bereft of a kind, loving, devoted husband, the companion of more than half a century, whose departure leaves her lonely and sorrowful. May the Comforter which the Master promised to send to His disciples, cheer and sustain her until she goes to meet her Redeemer and loved of earth, in the prayer which is felt if not expressed by the church! H. E. S.

Boutin. — J. H. Boutin was born in Windham, Vt., Oct. 23, 1847, and died, Jan. 23, 1898, at Peoria, Ill., after a sickness of less than twenty hours, from hemorrhage of the brain.

Mr. Boutin spent the most of his life in the East, living in Vermont until he was about twenty-one, then removing to Massachusetts, where he married Lucy A. Powers, of Prescott, Mass., Nov. 17, 1869. He was converted and joined the Methodist Episcopal Church, Aug. 30, 1877. From 1880 to '84 the family lived in Chicago Falls. In the latter year they came to Springfield, Ill., remaining there until 1890, when they moved to Peoria, where Mr. Boutin was a member of the First Methodist Church at the time of his death. He was a kind and loving husband and father. No one but God knows how he is missed.

Two children — Bertha and Charles — with his wife, survive him.

Woodbury. — Rev. John M. Woodbury was born in Acton, Me., June 3, 1824, and died in Old Orchard, Me., Feb. 23, 1898, aged 73 years, 8 months and 20 days.

Mr. Woodbury was converted at twelve years of age, and soon after united with the Methodist Episcopal Church. He received his first license to preach from Rev. D. B. Randall, presiding elder, at a quarterly conference held in Acton, Sept. 13, 1851. He was admitted to the Maine Conference in 1853, and appointed to Baldwin circuit, subsequently serving the following charges: 1854-55, Hollis; '56, '57, York; '58, '59, Scarborough; '60, '61, Baldwin circuit; '62, '63, Naples; '64, Mechanic Falls; '65-67, Wayne; '68, '69, Wilton; '70, '71, Livermore Falls; '72, '73, Buxton Circuit; '74-76, South Portland; '77, '78, Kennebunk; '79, East Poland; '80, Scarborough; '81, Old Orchard; '82, Eliot; '83, '84, Saco Ferry; '85-87, Conway, N. H.; '88, Fryeburg; '89, Bliddeford Pool; '90, Sanford; '91, Knightville; '92, '93, Wayne; '94-95, superannuated.

Since his superannuation he has resided at Old Orchard, where he was stricken down suddenly with a double shock of paralysis, which terminated in death five hours later, and his freed spirit, after a great physical struggle, found its long-sought release and rest. He had said repeatedly since the death of his daughter (Mrs. Symmes) in September last: "I shall go and meet her soon." "It will be like the blowing out of a candle." His one theme was to "be ready to depart and be with Christ, which is far better." No dying message was permitted the loved ones left behind, but what is still better, he left the legacy of a godly life and a constant testimony to the power of God to save to the uttermost through faith in Christ.

He was a faithful expounder of the Word of God, and pastor of the flock over which he was placed as an under shepherd. He was blessed with many revivals of religion, some of them being remarkable works of grace and sanctifying power. Many souls were saved and churches built up in the faith of the Gospel of the blessed God.

Mr. Woodbury was a cheerful companion and a model husband and father. He is greatly missed in the home, in the community, and in all the gatherings of the church; but the memory of his devoted life will stimulate us to do more for the church and to save lost men. His voice is still, but the echoes of messages which fell from his lips still ring in the hearts of men.

He leaves a wife, two sons, and one daughter, and a large circle of friends, to mourn their loss. May the Comforter abide with them, and lead them one by one to the house of many mansions above! F. GROVENOR.

Berry. — Died, in Standish, Me., March 1, 1898, Mrs. Hannah R. Berry, aged 96 years, 2 months and 23 days.

Mrs. Berry was the daughter of Jonathan and Hannah Moore, and was married when about twenty years of age. She was the mother of twelve children, eleven of whom lived to mature life and became men and

women of business. When about nineteen she gave her heart to God, and soon after joined the Methodist Episcopal Church, where she remained a valuable member for seventy-one years, never doubting her conversion and the power of the Gospel to save to the uttermost.

Her last years were spent very pleasantly in the home of her son, F. C. Berry. And not only was it a pleasant home for this Christian mother and grandmother, but to them her life was like a star of hope shining from a cloudless sky.

Her husband preceded her by eight years to the glory land, "where they are neither married nor given in marriage, but are as the angels of God," and where "the pure in heart shall see God." Oh, the power of a good life! D. PRATT.

Miller. — Mrs. Dianna Miller, for fourteen years a loyal member of the Methodist Episcopal Church in Berlin, Meas., died in West Berlin, Jan. 24, 1898, aged 79 years and 9 months.

Mrs. Miller was for twenty-five years a resident of Berlin. During the last eight years she had been in poor health, and for

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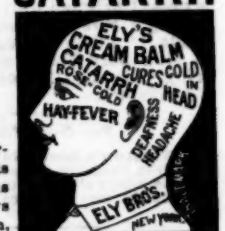
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two years just previous to her death was confined to her bed.

Mrs. Miller was the first to emphasize, by a gift of \$50, the building of a church ten years ago. She was conscientious, sincere in her faith, patient in suffering, and a true and firm friend of the church always; a devoted mother, a sympathetic neighbor—one of God's saints. One son died, as did her husband, in the war. Two of her four daughters are living. With one of the latter—Mrs. Frank Babcock—she had made her home for many years. She died in the triumph of the faith, and has gone to be with God.

L. I. HOLWAY.

Walker.—Louisa M. Walker died in Portland, Me., Feb. 8, 1898, aged 78 years and 10 months. A severe attack of grippe was followed by pneumonia, and in the home of her daughter, Mrs. Mary A. Fogg, after all that affection and care could do for her, she passed to rest.

For forty years Mrs. Walker was a member of Pine St. Church, loyal, constant, and in earlier years efficient in church work. For years she lived in the enjoyment of an advanced Christian experience, whereof she gave clearest testimony. Her sweet spirit and lovable character made her a beloved disciple among the members of her church. For several years she was prevented by the infirmities of age from attending more than occasionally the services of the church. "She hath done what she could" was the text on which a brief address was given at her funeral.

Hiler.—Rev. Stephen G. Hiler was born in Boston, Mass., in 1815, and died in Malden, Mass., Dec. 9, 1897, aged 81 years.

In the death of Mr. Hiler another of the few remaining links connecting the Methodism of the past with the present has been broken. Since he became a member of the New England Conference 174 members have been added to the "Roll of the Honored Dead." It is a source of thankfulness that we are blessed with the saintly fellowship of three brethren who are representatives of that early period—Rev. Drs. Mark Trafton, Wm. H. Hatch, and Stephen Cushing. It may be said of these brethren as it was of the saintly Newell: "Heaven must be tired of waiting for them."

When in his sixteenth year Mr. Hiler became the subject of saving grace. His conversion was so thorough and radical that his plans, hopes and aspirations for the future were materially changed. From the first he had a clear evidence of his call to the ministry. Methodism was unpopular and the prospect of a fair support discouraging; but he was ready to sacrifice all for the privilege of preaching "Christ and Him crucified." Two years after his conversion he was licensed to exhort and two years later he was licensed to preach and sent to Southbridge as a supply by Rev. Daniel Dorchester, the father of our greatly beloved Dr. Daniel Dorchester. On account of his youth and the lack of better preparation, he entered upon his work with many misgivings, but with strong faith and a courageous heart. It has been said that the mistake of his life was in entering the ministry so young; but we are not disposed to question the leadings of Divine Providence. The imperative needs of the work and the limited number of preachers at command, made his duty plain. Had he delayed from four to eight years, and given his time to study in the schools, the church would have been deprived of his most useful labor. He was well versed in the common school branches, having preached and taught school in Chelsea, in 1835. In 1836 he was employed by Presiding Elder B. Otheman to preach in Cambridge. In 1837 he joined the New England Conference on trial, and was returned to Cambridge. In 1838 he was stationed at Salem; '39, Malden; '40, '41, Gloucester Harbor; '42, '43, Marblehead. In the middle of the second year here his health failed, and he located on a farm in Andover, where he remained ten years, preaching as often as health would permit. Through his efforts the Methodist churches at North Andover and Ballardvale were organized. Again he ventured into the pastorate, laboring in Topsfield and Wenham, but suffered another failure in health. After rallying in a measure, he accepted the chaplaincy of the Ipswich House of Correction, holding this position three and a half years. He then located in Riverdale, Gloucester, doing but little church work, but he was ever a wise adviser, a devout Christian and a loving brother, as the writer can testify from personal knowledge. Removing to Hammononton, N. J., where his health slightly improved, he acceptably supplied this pulpit for two years. He then spent three years in religious work at Westcott's Neck, Columbia, and New Germany. After another year in Gloucester, he went to Malden, where he remained till death.

In 1838 Mr. Hiler married Miss Susan R.

Bicknell, who was a devoted wife and an efficient helper in his ministerial work, though she suffered from poor health all her life. She died in Hammononton about eleven years ago. After the death of Mrs. Hiler his house was kept by Miss Betsey Elwel, who had been a member of his family for many years, and who devoted herself most lovingly to the care of Mr. and Mrs. Hiler during their sickness.

Mr. Hiler's love for the cause of Christ and his clear, convincing call to the ministry led him to improve his opportunities under most unfavorable circumstances. From the beginning he suffered from poor health. Several times he was much encouraged and entered the work; but his hopes were soon blasted and he was again obliged to relinquish his chosen vocation. When it was possible he pursued the work with a zeal and courage born of God. As a preacher he ranked with the early ministers of our denomination. His sermons were delivered without notes, and were thoroughly Biblical, clear and instructive. He was a firm believer in the doctrine of holiness, and often wondered that all Methodist ministers did not preach it with the same frequency and positiveness of John Wesley. In doctrine, style, experience and enthusiasm he claimed to be an old-fashioned Methodist.

Although his disease had been progressing for years, he did not take his bed till a few days before he died. During the last week of his life he was in Boston three successive days, in attendance upon religious meetings. The last two days of his life were very painful, but the end came suddenly. The following testimony, given a short time before he died, shows the state of his heart: "I linger on these earthly shores, waiting my summons to eternity. I hereby bear my testimony to the faithfulness of Jesus as my support in all my unfaithfulness and want of devotion to His cause. I hope, through the blessed Jesus, to be finally saved."

The burial, by his request, was in Hammononton, N. J., by the side of his wife.

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NEWS OF THE WEEK

Tuesday, March 29

- The Spanish commission insists that the "Maine" blew up, and was not blown up.
- Russia takes possession of Port Arthur and Tallien-wan.
- Anton Seidl, the famous musical director, dies suddenly in New York from ptomaine poisoning.
- The Reichstag adopts the Navy bill without amendment.
- Spain pleads for time and an armistice, this country meantime being permitted to feed the reconcentrados; Congress disinclined to accept the request.
- A "mosquito fleet" of small vessels to be formed.

Wednesday, March 30

- Eight resolutions providing for a free Cuba introduced into Congress.
- The Anglo-Egyptian forces capture Shendi by assault, killing 100 dervishes and liberating 1,000 slaves.
- The proposal to transfer the New York State canals to the Federal Government defeated in the New York Senate.
- Capt. Sigsbee informs the President of the animosity shown in Havana to American naval officers.

Thursday, March 31

- A Spanish flying squadron leaves Cartagena; its destination unknown.
- The purchase of St. Thomas for a coaling station favorably considered.
- The reconcentrados in the eastern provinces of Cuba to be returned to their homes and furnished temporary means of support by the Spanish officials.
- This Government buys an Italian steam yacht for \$300,000, to be used for a dispatch boat.
- The Senate passes the Alaska Civil Government bill; the Naval bill before the House.
- Chauncey M. Depew retires from the presidency of the New York Central to become chairman of the four directorates of the Vanderbilt system.

Friday, April 1

- Spain's reply to this Government's proposals transmitted in cypher; a day of anxiety.
- Mr. Lodge's bill for the purchase of the Danish West Indies favorably reported.
- More than 500,000 shares sold on Wall St., New York, owing to apprehension of war.
- The New York Legislature votes Gov. Black \$1,000,000 for fund in case of war.
- Germany demands satisfaction from Spain for an act done by the insurgents in Cuba.
- Northern California shaken by an earthquake; serious damage done; a tidal wave follows the disturbance.
- Georgia expects a profit of \$100,000 yearly from the convict-lease system.

Saturday, April 2

- Spain's answer unsatisfactory; war believed to be inevitable.
- The Senate committee on Foreign Relations will recommend the recognition of Cuban independence, and forcible intervention if necessary.
- Arthur Orton, "the Tichborne claimant," dies in London.
- Bismarck celebrates his eighty-third birthday.



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- Mr. Lodge temporarily withdraws his resolution for the purchase of the Danish Islands.
- The damage to the Mare Island Navy Yard by the recent earthquake estimated at \$250,000.
- The House passes the Naval bill, retaining the provision for the three battleships and increasing the number of torpedo boats and torpedo-boat destroyers to twelve each.
- Six more auxiliary ships added to the Navy, one of them the Cromwell Line steamship "Creole," to be used as a hospital ship.
- The Autonomist Government in Cuba cables President McKinley a protest against interference.

Monday, April 4

- Orders given to discontinue further work on the wreck of the "Maine;" some 75 bodies not yet recovered.
- The Spanish flotilla reported to be at Cape de Verde islands; four armed cruisers to join it.
- The auxiliary fleet now numbers sixteen vessels.
- An 1,800-ton cruiser purchased in England for this country.
- The Court of Cassation quashes the sentence of M. Zola.
- Shawneetown, Ill., inundated by a break in the levee of the Ohio River; over 200 reported drowned.
- England said to have secured from China the cession of the port of Wei-hai-wei, after the Japanese evacuate it.

A World's Sunday-School Convention

Every Sunday-school worker in the world will be interested in the announcement of the World's Third Sunday-school Convention, to be held in London, England, July 11-18. Every session will be full of interest and helpfulness. The details of the program will appear at an early date. The delegates from this country and the Provinces will leave Boston on Wednesday, June 29, by the chartered Cunard steamship "Catalonia." The party will arrive in London, Saturday, July 9. The round-trip rate for all expenses in transportation, including practically first cabin accommodations, is only \$90. The necessary expenses of the stay in London, up to July 19, will be covered by \$28 additional. The first returning boat leaves Liverpool July 19. The tickets will be good for twelve months, but the rate of \$90 just quoted can only be secured by returning on the "Catalonia," July 19, the "Cephalonia," August 2, or the "Catalonia," August 23. Five weeks of sight-seeing are thus afforded. Arrangements have been made with Henry Gaze & Sons for exceedingly attractive side trips, at moderate cost, through England, Scotland, and on the Continent.

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A grand reception will be given to the delegates and friends in Tremont Temple, Boston, on Tuesday evening, June 26, the night before sailing, by the executive committee of the Massachusetts Inter-denominational Sunday-school Association.

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